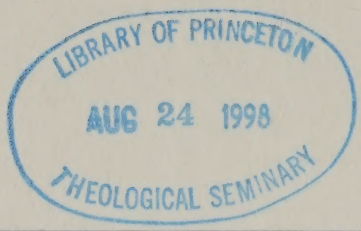

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DISSERTATION

MISSIONARY COLLEGIATE EDUCATION IN THE PRESIDENCY OF MADRAS, INDIA

A Study of the Historical Development, the Contributions and the Religious Educational Program of Mission Colleges in the Presidency.

By

RAJAH B. MANIKAM

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE FACULTY OF PHILOSOPHY, COLUMBIA UNIVERSITY

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Introduction

The Presidency of Madras is the cradle of Christian missions in India. For centuries missionary work has been done in South India, and very naturally therefore, two-thirds of all the Christians in India live in this part of India. Not merely does the Presidency have more Christians than any other, it is also, in the opinion of a well known British educator, Arthur Mayhew, the province where higher education is most advanced.[1] The Madras Presidency has been the seat of the first missionary labours, both in the evangelistic as well as in the educational realms.

Covering an area of 142,260 square miles, it has a population of over 42 millions, of which Indian Christians number 656,746 males and 670,469 females, in all 1,327,215, according to the last census. Two Universities are already in existence, and one is in the process of formation. There were on March, 1927, 77 institutions of collegiate grade in the Presidency of which 21 were oriental colleges. Out of the 39 Arts colleges for men with 11,842 students, 14 were mission institutions with a student population of 4,897. Out of ten Professional colleges for men in the province with 2,177 students, only one was a mission institution with 50 students. Out of the five Arts colleges for women with 416 students, missions supported four with 241 students. Out of two professional colleges for women with 41 students, one is a mission institution with 14. This is a tremendous missionary contribution in number of educational institutions of collegiate grade and in number of students educated, not merely to the Indian Christian community but also to collegiate education of the Presidency in general.

Till now, neither a historical record of the growth of collegiate education in the Presidency nor any critical and collective evaluation of missionary collegiate education therein has been attempted. In 1891 Mr. F. W. Thomas of Cambridge University, England, wrote on "The History and Prospects of British Education in India," the La Bas Prize Essay, in which, missionary education was but incidentally mentioned. In 1894 Mr. Satthianadhan published his book on the "History of Education in the Madras Presidency" in which he confessed "he had not done full justice to the subject of missionary education." In 1899, Dr. W. I. Chamberlain in his doctor's dissertation for Columbia University, on "Education in India," stated that he had made only "occasional references to missionary education." In 1909 Dr. H. Huizinga wrote his doctor's dissertation for the University of

[1] Mayhew, Arthur. *The Education of India*, p. 92.

Michigan, on "Missionary Education" of all grades, (primary, lower secondary, secondary, collegiate, academic and professional), and that, not in one Presidency but in all India! Very naturally, because of the vastness of the subject, the study is but a sketchy narration of the history of missionary education and a brief discussion of its aims, without any evaluation of the institutional activity of missionary education. In 1919 Dr. T. R. Pandya wrote his doctor's dissertation for Columbia University on "Education in Baroda," in which within the scope of one chapter, the history of education in all India is discussed. In 1927 Dr. R. Wellons in his doctor's dissertation for Columbia University: "The organizations set up for the control of Mission Union higher educational institutions," dwelt only on the administrative side of two of the colleges covered in the present study. With the rapid growth of new universities in the Presidency, with the proposals for starting more under consideration, with the great stimulus given to education by the Montagu Chelmsford reforms by which "Education" is in charge of an Indian Minister of Education responsible to the provincial legislature, and with the new currents of modern educational psychology and philosophy changing the educational outlook radically in the recent years, missionary education must be carefully studied at the present time and remedies suggested from time to time, so that it may not lag behind in the onward march of educational advance.

The present dissertation is the first attempt to study systematically the historical growth of collegiate education in the Presidency of Madras and the place that missionary education has occupied in it so far, and to evaluate the mission colleges in the province from the point of view of their religious educational program. The study has the feature of limiting itself to one province and also to one grade of education. India is a continent with different races, creeds, castes and tongues. Even in one Presidency the people do not make up a homogeneous whole. Variety may be an asset, but any study of the education of a hetrogeneous people would be profitable only if it be strictly limited to a particular locality and to a particular grade of education. The present work is delimited as follows: In the first place, it is confined to the Presidency of Madras, and when events outside the Presidency are treated, it is only in order to show their bearing on the educational policy and growth in the province. In the second place, attention has been directed only to the collegiate grade of education, missionary and non-missionary. And in the third place, only missionary institutions are studied from one point of view, namely, their contributions in the realm of religious education. Hence, finance, administration, and methods of secular curricular instruction of the col-

leges are only incidentally touched upon. A mission college in India is distinguished from a government college by its religious motivation and objective. It is to this religious objective that all other college activities should be subordinated. Hence the religious educational program of a mission college is all important. This program has been analytically studied under the heads of Faculty, Student Body, Religious Instruction, Religious Worship, Extra-Curricular Activities, (Social and Religious), and the Residential character of the institutions.

In all, twenty educational institutions of collegiate grade in the Presidency have been surveyed. Eighteen of them are Colleges of Arts and Science, and two Professional Colleges of Education. During the course of this study the writer has kept in close touch with the recent survey of the American United Lutheran Colleges made by Teachers College, Columbia University. Hence, the lines of procedure in some respects are almost identical. The study has extended over three years. It would have been impossible for the writer to complete it if he had not himself collected some data before he left India for the United States, and if he had not been assisted by eight of his relatives now in India, and by the Principal of the Andhra Christian College, the Rev. Dr. J. Roy Strock, who, because of his personal interest in the study, took the trouble of collecting material and forwarding it here.

The writer has visited most of the institutions (with which he deals) while in India. Besides himself being a product of a mission college (Madras Christian), he was on the staff of his Alma Mater for a short time, and later occupied the chair of Philosophy in another mission college (Noble) for three years. Hence he possesses, to an intimate degree, the varied and rich experience of a student and a professor in the educational system which is studied in the present work.

The sources from which data and facts have been gathered for the study are varied.

1. A questionaire covering the following points was sent out to every one of the colleges:

I. *College*—Historical Sketch, Administrative Bodies, Staff and College Councils, Hostels, Numbers in Hostels, the Hostel System, Finance, College Publications.

II. *Staff*—Nationality, Qualifications, Academic, Religious, and Professional, Rank, Religion, Department, Teaching hours, Salary, and Publications.

III. *Student Body*—Total Number, Number in Different Classes, Nationality, Religion, Courses Offered, Program of Students, Student Activities and Guidance, Student Publications.

IV. *Religious Education* — Bible Instruction, Conscience Clause, Hours, Time, Kinds of Classes, Syllabus, Chapel Service, Student Assembly, the Bible Teachers, Their Qualifications; Number and Type of Extra-Curricular Activities, Religious and Social; Governing Bodies; Clubs; Societies and Athletic Organizations.

The colleges were asked to send all the available printed material, calendars, annual reports, magazines, etc. From year to year, this information has been added to. Every one of the colleges has been heard from, either directly or through those who collected the data for the writer in India. Wherever printed material existed that answered the questionaire it was also procured. In this connection it must be stated that more than three-fourths of the material sought through the questionaire exists in printed form in college calendars and reports.

The colleges were not the only source of information. Statistical data have also been gathered from two other sources to supplement and check the data procured from colleges. Those sources are:

I. *Missionary*

(a) Conference reports.
(b) Missionary atlas.
(c) Reports of the Madras Missionary Educational Council.
(d) Biennial Directory of Christian Missions in India.

II. *Government*

(a) All the Quinquennial Reviews of Education in India, up to the latest one for 1927.

(b) All the Quinquennial Reviews of Education in the Madras Presidency.

(c) The annual reports of the Director of Public Instruction, during the last three years.

(d) The calendars of the University of Madras and the Andhra University during the last three years.

(e) The last annual report of these Universities.

It must be stated that the government publications cited above contain a mine of information and statistical data. Under different tables throughout the dissertation, the year or years to which the data submitted pertain, their amount and nature are specified.

The study is divided into three parts. Part I. is historical. It traces the growth of collegiate education in the Presidency from its very beginning to the present day, through a careful examination of the various historical educational despatches sent to India from time to time, and specifies the contribution of missionary education to the national system. Part II. is

analytical. It includes a description of the educational system, the relation between state and mission education, a study of mission colleges in the light of their past history and that of the denominations which support them, and an analysis, through statistical data, of the contribution of missions to collegiate education of the Presidency in general, and to the Christian community in particular. Part III. is evaluational. It includes an examination of mission colleges from different angles viz. their aims, faculty, student body, religious instruction, worship, extra curricular program and residence, subjecting all these to the general view-point of religious education.

Contents

PART I

THE HISTORICAL DEVELOPMENT OF COLLEGIATE EDUCATION IN THE PRESIDENCY AND MISSIONARY CONTRIBUTION

	Pages
CHAPTER I. Until 1854	1-10
1. English Education up to 1835	1-4
2. Macaulay's Minute of 1835 and Missionary Education	4-6
3. Course of Events until 1854	6-8
4. Progress of Educational Missions	8-10
CHAPTER II. 1854–1882	10-22
1. The Educational Despatch of 1854 and Missionary Education	10-16
2. The Despatch in Operation	16-17
3. The Despatch of 1859 and Missionary Education	17-18
4. Female Education and Missionary Contribution	18-20
5. Collegiate Education until 1882	20-22
CHAPTER III. 1882–1902	22-30
1. The Educational Commission of 1882 and Missionary Education	22-28
2. Collegiate Education 1883–1902	28-30
CHAPTER IV. 1902–1928	30-49
1. The Indian Universities Commission of 1902 and Missionary Education	30-34
2. Collegiate Education 1902–1912	34-36
3. The Resolution of February 21, 1913	36-37
4. Collegiate Education 1912–1922	37-40
5. The Calcutta University Commission	40-43
6. The Montague-Chelmsford Reforms and Missionary Education	43-45
7. Collegiate Education 1922–1928	45-47
8. Inferences	47-49

PART II

MISSION COLLEGES IN THE NATIONAL SYSTEM OF EDUCATION

CHAPTER I. Description of the Educational System	50-69
1. Scheme, Organization and Description	50-56
2. Mission Colleges and the State	56-57
3–5. Statistical information on general collegiate education, and Indian Christian education	60-69
CHAPTER II. Catholic Missionary Collegiate Education	70-76
1. Structure of Catholic Mission Organization in India	70
2. Catholic Missionary Orders and their Colleges	70-76
CHAPTER III. Protestant Missionary Collegiate Education	76-89
1. Missionary Societies and their Colleges	76-88
2. Conclusions	88-89

PART III

MISSION COLLEGES AND RELIGIOUS EDUCATION

CHAPTER I. Aims 90-95

CHAPTER II. The Faculty 95-104

CHAPTER III. The Student Body 104-109

CHAPTER IV. Religious Education 110-129
1. Its place and purpose in a Mission College 110
2. Religious Instruction (general) 110-112
3. Conscience Clause and Compulsory Bible 112-117
4. The Bible Classes 117-120
5. Curricula 120-123
6. The Use of Indigenous Religious Material in Religious Education 124-126
7. The Bible Teacher 126-127
8. Religious Worship 127-129

CHAPTER V. Extra-Curricular Activities 129-138

CHAPTER VI. The Residential Character of Mission Colleges—Hostels 138-143

CHAPTER VII. Conclusions 144-154
1. Findings 144-150
2. Retrospect and Prospect 150-154

BIBLIOGRAPHY 155-158

VITA.

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PART I.

The Historical Development of Collegiate Education in the Presidency and Missionary Contribution

CHAPTER I

Until 1854

1. *English Education up to 1835*

In the earliest days of the contact of the West with India, the Church showed, by far, greater interest in the question of education than did the civil authorities. During the greater part of its administration, the English East India Trading Company was not merely unconscious of its obligation to educate the inhabitants of its Indian territory, but was bitterly opposed to any such attempt being made. Even as late as 1793, Wilberforce's proposal to the Court of Directors of the Company to send out schoolmasters to India was rejected on its third reading and buried under an avalanche of objections, one of the Directors stating at that time that England "had just lost America from her folly in having allowed the establishment of schools and colleges and that it would not do for England to repeat the same act of folly in regard to India."[1] It was not until twenty years later, that the sum of £10,000 was ordered by Parliament to be set apart and applied to the founding and maintaining of colleges, schools, public lectures and other institutions for the revival and improvement of literature, for the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.[2]. But long before this the agents of the Church had been following an educational policy of their own.

Though the Company's obstinate opposition to Indian education and missionary educational attempts cannot be condoned, it can be easily understood. Traders, in ancient as well as in modern times, naturally confine themselves to affairs of trade without being primarily concerned about other things. More-

[1] See Mr. J. C. Marshman's Evidence before the House of Lords Select Committee on June 15, 1853.

[2] *Selections from Educational Records*, p. 22.

over, in England in those days education was for the most part, of the Church, by the Church and for the Church, and it was only as the necessity and advantage of extending it to the laity with the idea of expanding and confirming the authority of the Church was realized, that education became general; and the controlling agency of the State was sought until it took precedence over all others.[3] Hence it was feared that if in non-Christian India, the Church were active in the cause of education, it would arouse the animosity of the people, which would ultimately threaten the political ascendancy of British power in India.

But the missionaries of the Cross thought not of such things. To the religiously inclined King of Denmark, Frederick IV, must belong the honor of establishing evangelical missions in South India in the early years of the Eighteenth century. The Churches of the Reformation did not, till this time, possess the missionary spirit as they were too busily building their constitution and formulating their theologies. It devolved upon the Royal House of Denmark to redeem Protestantism from its indifference to missions, and on July 9, 1706, two young missionaries, Bartholomaus Zieganbalg and Heinrich Plutschu, landed at Tranquebar in South India. That day was the birthday of Protestant missions in India proper, and the impetuous little seaport town of Tranquebar, meaning "Wave-Town", was its cradle.

As soon as they acquired a working knowledge of the Tamil language, they started teaching the children of half-caste communities, inquirers and catechumens. In 1717 Portuguese and Tamil schools were opened by Rev. Grundler, the co-worker of Zieganbalg, with the permission of the English Governor at Madras. An extract from the Proceedings Book of the Madras Government reads thus

> "The President lays before the Board a paper of proposals delivered him by Mr. Grundler, one of the Danish missionaries lately arrived in this city. It is agreed that liberty be given him for erecting two charity schools—one for the Portuguese in the English Town and another for Malabars (Tamils) in the Black Town."[4]

Thus the first public effort to educate the Tamil people was from the Church. In India, as elsewhere, the pioneers of education were the missionaries. Emulating the missionary educational activity, the Company opened the same year a school for native children at Cuddalore. This was the beginning of the great system of Anglo Vernacular education under Government patronage in the Presidency of Madras, and it must not be forgotten that it originated from missionary example.

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[3] Holman, H. *English National Education*, p. 12.

[4] Minute dated March 27, 1717.

Even more significant for education were the labours of the missionaries supported by the Society for the Propagation of Christian Knowledge, chief among whom was Rev. Frederick Schwartz. He opened English schools at many important towns for the education of the higher classes. The Directors were so much pleased with them that they contributed voluntarily 250 *pagodas* for their upkeep. They further directed that a similar allowance be given for any other schools of the same purpose. The importance of the educational labours of Schwartz was well grasped by the Cambridge scholar, Thomas, when he wrote: "No one interested in missionary education can help paying tribute to that illustrous pioneer, (Schwartz) who did more than any other in the eighteenth century for Christianity and education in the peninsula."[5] Truly then, it was the missionary who first introduced English literature into India.

The example of missionary educators forced individuals among the government officials of those days, and Indian leaders to perceive the great hindrance to the development of the country caused by the general ignorance of the masses. It is significant that the first accomplished steps in the matter of English education, from a non-missionary source, came from the Indians themselves. The first college, on Western lines, opened in India to the public, was established by a Hindu, the celebrated Ram Mohun Roy, assisted by a group of Englishmen belonging to a semi-rationalist school. It was only in 1818 that the great missionary, William Carey, founded the first missionary college at Serampore where the Bible was taught only two days in the week, the Chapel services attended only by Christian students, and general education imparted under Christian environment. That William Carey was not merely interested in theological but also in secular education from the beginning must be stressed. When the trustees of the college funds in America suspended the transmission of dividends until they were assured that Science would not be taught in the college at their expense, he replied with indignation, "As that money is not being expended in teaching Science, I must confess I have never heard anything more illiberal. Pray, can youth be trained up for the Christian ministry without Science? Do you in America train youths for it without any knowledge of Science"?[6]

The educational activity of missionaries and Indian educators, assisted by English friends, soon roused the Government to appoint Committees on Public Instruction (1823-26), which led to the eventual formation of a distinct educational policy. In Madras Presidency in 1823, Sir Thomas Monroe organized such

[5] Thomas, F. W. *British Education in India*, p. 19.

[6] Howells, G. *The Story of Serampore and Its College*, p. 43.

a Committee to plan and carry out an educational program based upon the results of his survey of education. In 1828 and 1830, educational despatches were sent to the Madras Government emphasizing the importance of providing higher education in preference to the general education of the masses. The 1830 Despatch, on this point, reads thus:

> "The improvements in education which most effectually contribute to elevate the moral and intellectual condition of a people are those which concern the education of the higher classes. . . . By raising the standard of instruction among these classes, you would eventually produce a much greater and more beneficial change in the ideas and feelings of the community than you can hope to produce by actually directing your efforts on the more numerous class."

To add to it all, in 1833 when the Company's Charter was renewed, the annual grant of £10,000 for education was raised to ten times that amount, to £100,000.

2. *Macaulay's Minute of 1835 and Missionary Education*

To what kind of education should the increased annual grant of one million rupees, sanctioned by the India Act of 1833, be applied? That was the burning question of the day. The discussion of the respective merits of Oriental and English learning raged violently. The Educational Committee of the Government were equally divided, five on each side. The final answer to the question at issue was the famous Minute of Lord Macaulay penned in 1835.

The main gist of the Minute, he puts in this way:

> "To sum up what I have said, I think it clear that we are not fettered by the Act of Parliament of 1813, that we are not fettered by any pledge expressed or implied; that we are free to employ our funds as we choose; that we ought to employ them in teaching what is best worth knowing; that English is better worth knowing than Sanscrit or Arabic; that the natives are desirous to be taught English, and are not desirous to be taught Sanscrit or Arabic; that neither as languages of law nor as the languages of religion, have Sanscrit and Arabic any peculiar claim to our engagement, that it is possible to make natives of this country thoroughly good English scholars, and that to this end, our efforts ought to be directed."[7]

The Minute was endorsed by Lord Bentinck's Resolution on the 7th of March, 1835. Thus a new era in English education in India opened now. But we must note that missionary influence had as much share, if not more, in ushering it in as the famous Law Member and his associates had. In 1830 there landed in India as an educational missionary of the Church of Scotland, the first scholar, most brilliant essayist and most eloquent debater of St. Andrew's University, who founded the same year 'the General Assembly's Institution' at Calcutta.

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[7] *Selections from Educational Records*, p. 16.

Duff blazed almost a new trail in missionary education. While most of his predecessors started with an institution for teaching Christian children, Duff aimed at creating institutions for teaching children of non-Christian parents. His aim was threefold—to reach the higher classes of India by the only available avenue of approach, namely, the school, to create favorable Christian public opinion and to convert and educate young men of brilliant mental calibre. The influence of his very popular school and the soundness of his views soon spread to official circles. Macaulay came within its reach. Charles Trevelyan was so imbued with it that he became the principal link between Duff's ideas and the impending Government action. Hence he was the best person to speak of the contribution of Dr. Duff, and he wrote thus:

> "The indirect influence of his exertions upon the action of the Government was at least equally important. *The example of his success and the stimulus given by him to the popular demand for English education entered largely into the causes which brought about the Resolution of the Government of the seventh of March, 1835.*"[8]

From the very beginning Duff was sold to the necessity of using the English language as the medium of all Christianization and education. Moreover he believed in reaching the aristocracy and leaders of the people and through them enriching the vernaculars for the masses. The Government borrowed these principles from Duff. Regarding the use of English, Duff wrote before the Minute of 1835 was penned:

> "I saw clearly and expressed myself strongly to the effect that ultimately in a generation or two, the Bengalee, by improvement might become the fitting medium of European knowledge. But at that time, it was but a poor language like English before Chaucer."[9]

He not merely wrote this but showed its practicability in actual application in the working of his school. Macaulay more or less consciously followed Duff in looking upon English as the indispensable preliminary to the true education of the people in their own vernaculars. Regarding the teaching of Oriental literature and science, Duff was very bitter. Writing in his most important pamphlet, "New Era of the English Language and English Literature in India," he asked.

> "Is it not one thing to regard literature as an inexhaustible field for literary, scientific and theological research, and quite another to cherish it as the sole nursery of interrect, morals, and religion?"[10]

When Macaulay wrote in the Minute book for circulation, "No such distinctions ought to be tolerated in any school supported by us. The general rule clearly ought to be that all classes

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[8] Smith, George, *op. cit.*, p. 196. Italics ours.

[9] *Ibid.*, p. 189.

[10] *Ibid.*, p. 200.

should be treated alike, and should be suffered to intermingle freely";[11] or when he wrote in his famous Minute against paying stipends to students to study in the Government schools, he was following Duff and other missionaries who disregarded caste, and who received fees from those able to pay for their instruction, and which instruction they valued more because of such payment. Duff was most influential in bringing about the Resolution of Bentinck in 1835. But Duff was not entirely satisfied with it. He wrote

> "But highly as we approve of Lord Bentinck's enactment so far as it goes, we must, ere we conclude, in justice to our own views and to the highest and noblest cause on earth, take the liberty of strongly expressing our honest conviction that it does not go far enough. . . . We cannot but lament that no provision has been made for substituting the only true religion—Christianity—in place of the false religion which our literature and science will inevitably demolish."[12]

To this attack, Macaulay later replied that "while the Government of India ought indeed to desire to propagate Christianity, it should not attempt such substitution of the true for the false, because it would inevitably destroy our empire."[13]

The defects of the Resolution of 1835 are clear. It placed no emphasis on primary education. It believed that education would "filter down" to the people. In this respect not merely the Governor-General but also the two ablest educational missionaries, William Carey, and Alexander Duff, must share the censure, as they also, as has been shown already, held similar beliefs. The institution of school fees was a hardship on some classes of people who till then enjoyed education for which they were paid. While the Resolution did not expressly prohibit the development of vernacular education, later events show that it was so understood.

3. *Course of Events in the Madras Presidency*

The 1835 pronouncement affected education in this Presidency also. Sir Charles E. Trevelyan wrote: "At Madras, where least has been done for native education, there are perhaps more abundant materials and fewer obstacles than in any of the other Presidencies. . . . A colloquial knowledge of English is a much more common acquirement than it is in Bengal. . . . The rough materials of a system of national education are therefore ready at hand in the Madras Presidency."[14] The scheme of the Madras Board to superadd English instruction in the Tahsildaree and Collectorate schools, was not approved by the Committee on Pub-

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[11] *Ibid.*, 192.

[12] *Ibid.*, p. 201.

[13] *Ibid.*, p. 204.

[14] Trevelyan, C. E. *Education of the People of India*, pp. 178-9.

lic Instruction at Calcutta. It was proposed instead that the Madras Board should spend all its funds in establishing at the Presidency an English College distinct from all other schools. So in 1835 the Tahsildaree and Collectorate schools were abolished and a new board called the Committee of Native Education was formed. One of its five members, it is to be noted, was a Presbyterian Presidency Chaplain. This committee, however, was called upon to establish, not a college but a Normal School at Madras for the training of teachers. The elaborate proposals of the Committee were held in abeyance until 1839 when Lord Elphinston became Governor.

In the meantime, by the India Act of 1835, Persian was instituted as the Court language. In 1837 it ceased to be and English was substituted; this gave a very great stimulus to English education in India. The same year saw also Rev. John Anderson of the Church of Scotland start at Madras the General Assembly's School. In the first prospectus, the object of the institution was described thus: "The object is simply to convey through the channel of a good education as great an amount of truth as possible to the native mind, especially of Bible truth. Every branch of knowledge communicated is to be made subservient to this desirable end." The school soon was acclaimed a success. In the first few years, it had a student strength of 200 to 300. Considering that the University of Madras was not established until 1841 and the Pachiappa School the year after, John Anderson must be regarded as the pioneer of higher education in the Presidency. Once more, it was a missionary who championed this cause. Later Rev. Anderson's school took the now well-known name of Madras Christian College.

Lord Auckland, following the "Filtration theory," was very keenly interested in higher education. He wrote on the 24th of November, 1839, "The practical question therefore to which I would endeavor before all others to give my attention is the mode in which we may hope to communicate a higher education with the greatest prospect of success. . . . The Madras Presidency is remarkable in India as being that in which a knowledge of more English language is most diffused among all who are attached in public or private capacities to European officers, but comparatively little appears in any reports before me to have been done in order to make such a knowledge conducive to moral and intellectual advancement."[15]

Lord Elphinston who was then the Governor of Madras, planned for the establishment of a collegiate institution or University on the plans of Scotch universities with a high school and a collegiate department, and, connected with this university,

[15] Minute dated 24th November, 1839.

four high schools. In 1840 the University Board was constituted. In 1841 the Madras University was operated. In 1844 Lord Hardinge issued a proclamation by which Government as well as private schools were invited to present their students for the Civil Service Examination. This had an important bearing on missionary education, as the mission schools were recognized by the Government and given an equal footing.

What Duff had contended from the beginning had after all come true. Duff was elated by it and he wrote to his Committee in the following terms:

> "Of what mighty and indefinite changes, prospectively, does this order then contain the seeds? And what pre-eminently distinguishes it is this, that it is so catholic. Government institutions and all other institutions, public or private, missionary or non-missionary are placed on an equal footing. No partialities, no preferences in favor of young men trained in Government schools and colleges. This is a remarkable feature. It is the first public recognition of missionary and other similar institutions in immediate connection with the State."[16]

A great step was taken. But its worst feature was that it inevitably led to viewing education as a passport to Government service and not as the fuller development of individuality. Higher education in the Madras Presidency began at a later date than in Bengal, and from the outset was on a European basis. This accounts for the great difference in the growth and development of the two universities. The Madras University High School, opened in 1841, flourished well and was fortunate to secure the services of Mr. E. B. Powell, a Wrangler of the University of Cambridge, as its Headmaster. Along with the Rev. Mr. Anderson of the Madras Christian College, Eyre Burton Powell will long be remembered in the Presidency as a pioneer in higher education.

4. *Progress of Educational Missions*

The latter half of the nineteenth century saw the consolidation of missionary bodies. The S. P. G.[17] from 1835 onwards, vigorously tackled the problems thrust upon her by the S. P. C. K.,[18] and was particularly successful in Tinnevelly. Their schools rose from 163 to 239 in this period, with scholars from 5324 to 6245. The Anglo-Vernacular School, the forerunner of the present Tinnevelly College, was started in 1844, with a Divinity school added to it.

The Church Missionary Society reorganized its work at Travancore. Encouraged by its success, it entered into the Telugu

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[16] Smith: *Life of Duff*, Vol. 2: pp. 87-88. It must be pointed out that Duff's expectations were not soon fulfilled. In the next 10 years only 46 students, all from Government colleges were appointed to public offices.

[17] Society for the Propagation of the Gospel.

[18] Society for the Propagation of Christian Knowledge.

area in 1841. A college was established at Masulipatam in 1843 for higher classes, and the Rev. Mr. Noble was extremely successful in his educational work. He was to the Telugu area what Mr. Anderson was to the Tamil—a pioneer in higher education. The school that Mr. Noble started is the present Noble College. Dr. Julius Richter writing about the work of Mr. Noble speaks of conversions from higher classes through the instrument of this college. The first converts were Ainala Bushanam, Manchala Ratnam, and Jani Ali.[19]

The charter of 1833 opened India to all missions. Hence to Germany and America came the fresh appeal. First, with the German missions in 1834, the Basle mission entered Mangalore. The Protestant Lutheran Mission Society, founded at Dresden in 1836, joined hands with the Tranquebar Mission, and soon spread its work in South India. In 1843 the North German Missionary Society began its work first among the Telugus at Rajamundry but the work was soon taken up by the American German Lutherans in 1848, which mission, in 1869, divided itself into the General Council and the General Synod, only to reunite in one United Lutheran Church in 1918.[20]

The American Baptist missionaries, the Rev. and Mrs. Samuel S. Day, landed in India in 1836, proceeded to Vizagapatam and finally started work with Nellore as their centre in 1840, and with them started the American Baptist Telugu Mission. The American Congregationalists, after 1833, crossed over from Ceylon. They chose Madura as their centre in 1834 and started the now famous American Madura Mission. Their college, which was founded much later at Madura, is doing remarkable work today. However, it must be pointed out that the early American missions were not as keen about education as they were about evangelization. Only much later a new point of view was taken and the American missions in India are now second to none in their missionary educational zeal and work. The American Congregational Board extended its work from Madura to Madras, which soon became the headquarters and continued as such from 1837 to 1864. But as the Dutch Reformed Church from the beginning had supported and maintained the work in these parts, in 1853 they took independent charge of this field, and the Mission became known as "The Arcot Mission." It is so called because it occupies chiefly that portion of the Madras Presidency known as the Arcot District. Into this district the missionaries of the Reformed Church entered in 1850. The first

[19] Richter, J. *History of Missions in India*, p. 184. The present writer is the first grandson of Ainala Bushanam.

[20] Richter, *passim*.

to pitch his tent was the Rev. Henry Martyn Scudder.[21] This mission also was not enthusiastic about education at first, though today she also maintains a Junior College at Vellore and takes part in inter-denominational educational enterprise. It considered the Gospel all sufficient and resolved "not only to make the preaching of the Gospel its chief work but also to limit education to the children of proselytes, and that in their own tongue and not in English."[22] Later, this position was abandoned.

The Order of Jesuits was dissolved in 1773 by Pope Clement XIV on account of the odium into which it had fallen, and the churches established by it in South India were taken over by the Portuguese missionaries, who, however, could not measure up to the standards of the Jesuits. In 1834 Gregory XVI tried to reorganize the missionary activities of the Catholic Church and, in 1841, sent the restored Jesuits to their old field at Madura. St. Joseph's College was founded in Negapatam in 1846 by the Jesuits of the Madura Mission. It was transferred to Trichinopoly in 1883 and is now the largest mission college in India.

In 1851 the first census of Protestant Missions in the Indian empire was taken. In India alone, there were 155,531 Christians, of whom, about four-fifths were then found in the Madras Presidency. Then, as now, the Madras Presidency led the rest of India in the number of Christians and missionary educational activities.

CHAPTER II.

1854–1882

1. *The Educational Despatch of 1854 and Missionary Education*

The year 1854 marks an era in the history of education in India in general, and the Presidencies in particular. It was the year when the celebrated Wood Despatch was sent to India, which has been rightly acclaimed as the Magna Charta of English education in that country.

The Indian educational policy is based upon this despatch. Writes Mr. Sharp in his Seventh Quinquennial Review of Education in India: "The Directors Despatch of 1854 first recognized and indicated the duties of Government and their limits, and laid the foundations on which Indian education has since been built. The Education Commission of 1882, the Indian Uni-

[21] Wyckoff: *History of the Arcot Mission*, p. 58.

[22] *Ibid.*, p. 64.

versities Commission of 1902, the Resolutions of 1904 and of 1913, modified the policy to suit the exigencies of a later period but preserved the original outlines demarcated in 1854."

That such an educational policy, epoch-making as it was, was due to missionary influence, is an eloquent testimony to missionary contribution and education in India. This fact has been recognized by the Calcutta University Commissioners, even as late as 1919. For, they write: "The most important of the witnesses were Sir C. L. Trevelyan, J. C. Marshman (son of William Carey's colleague) and Alexander Duff. Their evidence formed the basis of Sir Charles Wood's Despatch of 1854. . . . *In the ideas and even in the phrasing of the Despatch, the influence of Duff is very clearly perceptible.*"[23] Let us inquire then, how far Duff was responsible for this famous Despatch.

During his first furlough, in 1835, he conducted an extensive campaign in Great Britain and Ireland, helping to create a favourable opinion for missions. He had another object in mind as well. He knew that soon the Company's Charter would be presented for renewal, and he desired to create among the Directors such an interest as would secure justice to non-government education in India, whether Christian or Hindu or Mohammedan. His letter to Dr. Tweedie written on 11th February, 1851, speaks for itself.

> ". . . Last night I spent out at Teddington with Mr. Strachan and friends, to see and come to understanding with them on the ground that should be occupied in a conjoint movement on the subject of Government education in India. . . . I am happy to say that we parted with a clear mutual understanding on the subject. The first object is to see privately some of the leading members of the court that may be most open to conviction; next to place a statement on the subject before the court as a remedy—since, were the court to take up the matter and resolve to do substantially what is required, there would be no occasion for agitating the country at all."[24]

He wrote to his Hindu student on 2nd April, 1853: ". . . If I am remaining in this country longer than I had expected, it is only for the sake of India's welfare. For India is ever uppermost in my mind; and my prayer to God is that she may yet be great, glorious, and free! I am here now, privately conferring with various influential persons connected with the Parliament and the India House, concerning Indian affairs."[25]

The fateful year arrived. The governing classes in India and England prepared for the battle. A select committee was formed to inquire into the government of Indian territories. Of the

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[23] *Calcutta University Commission Report, op. cit.*, p. 39. Italics ours.

[24] Quoted by Smith in his *Life of Alexander Duff*, p. 190-1.

[25] *Ibid.*, p. 233.

numerous witnesses, three were outstanding: Trevelyan, Marshman and Duff. But of the three, Duff was the greatest. How much his evidence influenced, shaped and moulded the Wood Despatch can be readily discerned from his answer to Lord Stanley's question regarding the improvement and extension of education in India.

(1) He advocated the carrying out of Lord Bentinck's resolution and the gradual abolition of the oriental colleges. But he said, "If the learned oriental languages should be taught at all at government institutions, they ought to be taught simply as languages . . . with a practical view towards the enrichment of the vernacular tongues, and the raising up of a superior class of vernacular translators and teachers." In the government schools, he demanded the use of English as medium of instruction.

(2) He pleaded for the relinquishing of pecuniary control over primary education in the cities, for, he argued: "the demand was, in these places, so great for the higher English instruction that were a test or criterion for scholarship established for admission to the colleges, where, as in Europe, the higher branches alone of literature, philosophy and science, etc., ought to be taught, the natives would be found able and willing in sufficient numbers to qualify."

(3) He asked for the establishment of a University of Calcutta after the model of London University, and at presidency seats, "lectureships on high professional subjects" on a free and unrestricted basis, so that advanced students from institutions, East Indian, Armenian, Missionary, or Native, could derive benefit from them and thus render better service to the Government.

(4) He commended the Minute of Lord Tweeddale on August, 1846, allowing the Bible to be used as a class book in all English schools. *He said, however, that attendance at any class, at the hour when it was taught, should be entirely optional;* in other words, leaving it entirely free to the native students to read it or not, as their consciences might dictate or their parents desire."

(5) He urged government-aid "to all other institutions, by whomsoever originated and supported, where a sound general education is communicated." For, he said that "without directly trenching on the peculiar religious convictions or prejudices of any parties, the government educational funds would have the effect of extending and multiplying ten fold, at a comparatively small cost, really useful schools and seminaries,

and thus more rapidly and widely diffusing the benefits of an enlightened education among the masses of the people."[26]

The Wood Despatch was worded along the lines indicated by Duff with a single exception: it rejected Duff's suggestion of having the Bible used as a text book in schools. Lord Halifax allowed Duff and Marshman to work out the educational part of the report, which was later embodied in a state paper by Lord Northbrook. Thus originated the famous Despatch, in which Duff's handiwork can be traced, not only in its form but also in its style. Duff influenced Lord Bentinck, Lord Hardinge and Lord Halifax so much at every stage that through them he built the great institution of learning in India. Any one looking at it today cannot but recognize in it the hand of the master architect.

Let us now look at this great Despatch. We shall summarize it as briefly as possible.

A. The *object* of the despatch is to extend European knowledge to all classes of people.

B. The *manner* in which this is to be done is through the MEDIA of English and the Vernacular, English in the higher branches of learning and the Vernacular for the masses; English is to be taught only where demand exists, and is not to substitute for the Vernacular of the land.

C. The *machinery* proposed includes

(1) the constitution of a separate department for the administration of education under a responsible officer with an adequate staff of inspectors.

(2) the institution of Universities at the Presidency towns, the University of London being the model—with its chancellor and vice chancellor and senate, professorships on Law, Engineering, Oriental languages, etc., and affiliated colleges submitted to government inspection.

(3) the establishment of institutions for training teachers for all kinds of schools.

(4) the maintenance of government schools and colleges, and the opening of new institutions only where necessity arises.

(5) the establishment of new middle schools.

(6) the increased attention to Vernacular, indigenous, and elementary education.

(7) the introduction of a system of grant to aid all schools, Vernacular and Anglo Vernacular, where a good secu-

[26] See Smith's *Life of Duff*, p. 241.

lar education exists, and which submit to inspection and demand some tuition fees however small, no notice being taken of the religious instruction of the schools.

(8) the establishment of stipendary scholarships, which are to be used, not so much to relieve poverty as to foster merit, and are more particularly to be given to those in training for teaching, medicine, and engineering; and to connect lower schools with those that are higher, and higher schools with colleges.

and (9) the frank and cordial support by the government of female education as a means of imparting to the educational and moral tone of the people a far greater impulse than can be given by male education alone.

The Despatch took particular notice of the missionary educational agency. It said:

> Section 50. "In so far as the noble exertions of societies of Christians of all denominations to guide the natives of India in the way of religious truth, and to instruct uncivilized races, such as those found in Assam, in the Cossye, Garrow and Rajmehal Hills, and in various districts of Central and Southern India, have been accompanied in their educational establishments by the diffusion of improved knowledge, they have largely contributed to the spread of that education which it is our object to promote."

It gave special recognition to the missionary educational work in Madras Presidency. It said:

> Section 96. "In Madras where little has yet been done by government to promote the education of the mass of the people, we can only remark with satisfaction that the educational efforts of Christian missionaries have been more successful among the Tamil population than in any other part of India and that the Presidency of Madras offers a fair field for the adoption of our scheme of education in its integrity, by founding government Anglo-Vernacular institutions only where no such place of instruction at present exist, which might, by grants-in-aid and other assistance, adequately supply the educational wants of the people."

Its standpoint on religious neutrality was very clearly stated in various sections.

> Section 28. "The examination for degrees will not include any subjects connected with religious belief; and affiliated institutions will be under the management of persons of every variety of religious persuasion."

> Section 32. "The grammar of these languages (Oriental), and their application to the improvement of the spoken languages of the country, are the points to which attention of these professors should be mainly directed; and there will be an ample field for their labors unconnected with any instruction in the tenets of the Hindoo or Mohammedan religions. We should refuse to sanction any such teaching as directly opposed to the principles of religious neutrality to which we have always adhered."

Section 34. "Natives of India of all religious persuasions, who possess the confidence of native communities are to be selected as additional members in the Senate."

Section 53. "The system of grants-in-aid, which we propose to establish in India, will be based on an entire absence from interference with the religious instruction conveyed in the school assisted."

Section 56. "In their periodical inspection, no notice whatsoever should be taken of religious doctrines taught in any school."

Section 84. "Considerable misapprehension appears to exist as to our views with respect to religious instruction in government institutions. Those institutions were founded for the benefit of the whole population of India; and in order to effect their object, it was, and is, indispensable that the education conveyed in them should be exclusively secular. The Bible, is, we understand, placed in the libraries of these colleges and schools, and the pupils are able freely to consult it. This is as it should be; and moreover, we have no desire to prevent or discourage any explanations which the pupils may, of their own free will, ask from the masters upon the subject of the Christian religion, provided that such information be given out of school hours. Such instruction being entirely voluntary on both sides, it is necessary, in order to prevent the slightest suspicion of an intention on our part to make use of the influence of Government for the purpose of proselytism, that no notice shall be taken of it by the instructors in their periodical visits.

The Despatch, for the first time in the educational policy of the Government of India, looks upon non-governmental institutions as PARTNERS in the cause of education.

Section 49. "Nor is it necessary that we should depend entirely upon the direct efforts of the Government. We are glad to recognize an increased desire on the part of the native population . . . for the means of obtaining a better education; and we have evidence in many instances of their readiness to give a practical proof of their anxiety in this respect by coming forward with liberal pecuniary contributions."

Section 51. "The consideration of the impossibility of Government alone doing all that must be done in order to provide adequate means for the education of the natives of India has led us to the natural conclusion that the most effectual method of providing for the wants of India in this respect, will be to combine with the agency of Government, the aid which may be derived from the exertions and liberality of the educated and wealthy natives of India and of other benevolent persons."

Not merely are other educational agencies welcomed, but they are also promised a fair voice in the administration of the University through the senate. Section 34 says "that additional members should be so selected as to give to all those who represent the different systems of education, which will be carried on in the affiliated institutions, a fair voice in the senate."

The Despatch goes further still in formulating this idea of partnership in education in promising that "no government colleges or schools shall be founded for the future, in any district where a sufficient number of institutions exist, capable with the assistance from the State, of supplying the local demand for

education (Section 61)." It also looked for the day "when any general system of education entirely provided by Government may be discontinued with the gradual advance of the system of grants-in-aid, and when many of the existing government institutions, especially those of the higher order may be safely closed, or transferred to the management of local bodies under the control of, and aided by, the State." (Section 62.)

Such, in brief, is the character of this remarkable despatch. It provides a complete system of education. Regarding this system, Raymond West says: "The system of instruction thus set on foot imitates, in its outline, the English system. But it is more completed and connected in its parts, and it recognizes more than the English system the duty of the State to support education in all its stages as equally important to the public welfare."[27] For the first time the filtration theory was repudiated. The system of education introduced is a State system of education, not in the sense that the State will conduct the schools but in the sense that all schools shall be under her guidance and control. Since the State is not able to supply fully the demands of education as it would like to, it welcomes every other agency, promising it a fair voice in the Senate, encouraging it by grant-in-aid, and assuring it that the State will withdraw in its favor, while exercising the right of inspection, provided the demands of education are adequately met without the State establishment. Hereafter there can be no two or three distinct systems of education in India, such as the government system, missionary system, and indigenous system, but only one system, in which all agencies are partners. Such a pronouncement as this was bound to be an asset to missionary education in India, which should hereafter fear no rival in the government, but find it, only a ready helper and able co-worker.

2. *The Despatch in Operation*

Immediately, the Government of Madras proceeded to carry out the dictates of the despatch.

We shall confine our attention hereafter mainly to collegiate education in the Presidency, and to that which concerns it. In 1855 not merely the Presidency College was reorganized but also a professor of Law was appointed. Mr. Powell was in charge of the college. The four provincial schools that were started earlier, were intended by Government to be raised to mofussil colleges and affiliated with the University. The Medical School established in 1835 and raised to a college in 1851, was transferred to the Education Department in June, 1855. The University of Madras was incorporated by an act of the

[27] *Higher Education in India*, p. 15.

Legislative Council of India, Acts of Incorporation II, XXII and XXVII, dated 5th September, 1857, and was modeled after the University of London. Its function was to test education by holding examinations in Arts, Law, Medicine and Civil Engineering. The University consisted of a Chancellor, the Governor of the Presidency ex-officio, a Vice Chancellor and not less than 30 Fellows, who constituted the Senate. The Senate was divided into four faculties viz. Arts, Law, Medicine, and Engineering. The executive government of the University was vested in a Syndicate consisting of the Vice Chancellor and 8 Fellows. The Syndicate was to regulate examinations; and appoint from among the Fellows, the Boards of Studies in the various branches of knowledge. The Madras University was empowered to affiliate with institutions of higher learning. The first entrance examination of the University of Madras was held in September, 1857, and the first B. A. Degree examination in February, 1858. Only two candidates appeared for the latter examination, and it is very interesting to note that these first two graduates of the University were from the American Mission Seminary at Jaffna, Ceylon, and were missionary products. Missionary education preceded others in this respect also. In 1855 the first grant-in-aid rules for the Presidency were published. In 1858 they were revised. Missionary education received a fresh stimulus from the Despatch, and the Presidency was covered over with a network of mission schools, English and Vernacular, during this period.

3. *The Despatch of 1859 and Missionary Education*

The Great Indian Mutiny of 1857 was interpreted by some as the result of misapprehensions of the people aroused by the educational measures of Government after 1854. Hence a general survey was made, and a Despatch, dated 7th April, 1859, was sent to India by Lord Stanley. It reiterated and confirmed the principles laid down by the Wood Despatch of 1854, making one exception, regarding the use of grant-in-aid to Vernacular education, as it was likely "to create a prejudice against education, render the government unpopular, and even compromise its dignity."[28] As no new principles of educational policy were laid down, we shall not analyze the Despatch, but draw attention only to such passages as bear on missionary education. Regarding grant to mission schools, it says:

> "The authors of the Despatch of 1854 regard the system as carrying out, in the most effectual manner, the principle of religious neutrality. . . . If on the one hand, by the natural operation of the system, grants

[28] Satthianadhan, S.: *History of Education in the Madras Presidency*, Madras. Other despatches, in 1864, 1866 and 1871 were sent to India but they were all mainly the same in principle.

have been made to missionary societies, assistance has, on the other hand, been extended to schools under the management of natives, whether Hindoo or Mohammedan."

Regarding the question of religious teaching, they write:

"Some of the missionaries are desirous that direct instruction in the Bible should be afforded in the government schools as a part of the regular course of teaching. Some of the greatest friends of native education, however, who are warmly interested in missionary operations declared themselves, before the Parliamentary Committee of 1853, to be averse to any change in the established policy of Government in this respect. . . . It would certainly appear that the formation of a class for instruction in the Bible, even though attendance on it might be voluntary, would at any time be a measure of considerable hazard, and at best of doubtful countervailing advantage. More especially, at the present time, the introduction of a change in this respect might be found peculiarly embarrassing. . . . Her Majesty's Government are unable therefore to sanction any modification of the rule of strict religious neutrality as it has hitherto been enforced in the government schools."

Mr. A. J. Arbuthnot, then Director of Public Instruction in Madras, replied to Lord Stanley's Despatch, in course of which he said the following, regarding mission schools:

"It has been asserted in various quarters that the grant of state aid to mission schools has caused misapprehension and distrust to the motives of Government. On this point I would repeat the observation made in my letter of the 24th September last, that it is impossible to reconcile the circumstance that mission schools wherever they are established, are largely resorted to by natives, with the hypothesis that the alleged objections are a genuine expression of any strong feeling on the part of the native community."[29]

Though the Despatch of 1859 confirmed and approved of the working of the Despatch of 1854, still among the managers of aided schools, missionary and non-missionary, there was a great deal of dissatisfaction at the lukewarm support which Government gave to aided education. Writes Dr. William Meston: "Although the well-known Despatch had been issued in 1854, it was not until eleven years later (1865) that encouragement was extended to aided education."[30] But from 1865, aided institutions played an important part in the education of the Presidency. That year, a third set of rules for grants was drawn up in consultation with the representatives of the educational bodies of the Presidency. There were, in 1871, eleven Arts colleges in the Presidency with 439 students; missions supplied five of these collges with 125 students.

4. *Female Education and Missionary Contribution*

Mention must be made of female education in India in general and in the Presidency in particular. Even an American reporter

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[29] Quoted by Satthianadhan, *op. cit.*, p. 63. It must be said that only one memorial against grants to mission schools was sent to Government from the Presidency of Madras, and that it was dismissed.

[30] Meston W. *Aspects of Indian Educational Policy*, p. 137.

on British education in India recognized the fact that "Government did nothing relating to female education previous to 1850."[31] Credit in this field must certainly go to the missionaries. The London Missionary Society and the Baptist Missionary Society were the pioneers in this field, and erected orphanages, asylums and "bazaar" schools for women. Bengal takes precedence over the rest of India in private national interest in female education. Though in 1849 Lord Dalhousie did speak of the Government's responsibility for the cause of female education in India, nothing was done. The first government notice of female education was made in the Wood Despatch. Even then it was not actively put into operation in this respect. Lord Stanley's Despatch of 1859 observes, "It appears that both the difficulties and the importance of female education are adequately appreciated by the officers of the Department of Education, and no present orders respecting it seem, therefore, to be required" and leaves it at that.

From the beginning, it was the missionaries who were laboring for the education of women in India, and in this respect, the Indian women are indebted to missionary education more than to any other agency. By 1851 there were 13,000 women under instruction, and in 1854 through the initiative of the Rev. W. Forster, the Zenana Mission was formed. At first there was opposition in the missionary society to the employment of women missionaries but this opposition soon wore out. With 1854 a new era of Women's Auxiliaries started and the zeal for the education of Indian womanhood awakened. The year 1860 saw in America the founding of the Women's Union Missionary Society. In his report to the United States Bureau of Education, Joseph Warren speaks of the Dehra Dun Girls' School at the foot of the Himalayas conducted on the principle of Mt. Holyoke Seminary with five women teachers, and they were all Americans. He writes, "Would not the late Miss Lyon have rejoiced if she had been able to anticipate that her plans and efforts would have borne such fruit at such a distance."[32]

Coming to the Madras Presidency, "it was only in 1866 that the subject of female education came under the serious consideration of Government, though, previous to that year several missions had taken practical steps toward the establishment of elementary schools for girls."[33] In 1868 it was estimated that there were about 6,500 girls under instruction in the Presidency, of whom over 4,000 were in mission schools! It is inter-

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[31] Warren Joseph, *Schools in British India*, p. 24.

[32] *Ibid.*, p. 30.

[33] Satthianadhan, *op. cit.*, p. 73.

esting to note that of these, while only 1,365 were Hindus, the Christian girls were almost double that number.

In the next decade (1871–81) considerable progress was made in the education of women. By 1881, the number of girl students had increased from 10,185 to 32,355. In Tinnevelly, under the policy inaugurated by Mr. Lash, the Church Missionary Society developed the Sarah Tucker female training school into a Normal School for higher classes and in 1880 turned out 35 schoolmistresses. In 1880 an Inspectress of girl's schools was appointed in the person of Mrs. Isabel Brander. In 1881 the Higher examination for women on the level of the matriculation examination was instituted. It gave a great stimulus to the secondary education of girls for the next twelve years.

5. *Collegiate Education 1871–1881*

In 1874 a new degree in Medicine, known as Licentiate in Medicine and Surgery (L. M. & S.), was introduced in the University of Madras. In 1876 the M. A. degree examination was remodeled. The University in 1881 had in its affiliation 24 colleges, while in 1871 it had only 12 colleges. Of the 24 colleges, 10 were government institutions with 691 students, and 14 were "aided" and had 830 scholars. There were now 7 first grade colleges of which three were mission. Of the 17 second grade colleges, only 7 were government, and the remaining 10 "aided" colleges. St. Aloysius College of the Society of Jesus, was opened at Mangalore in 1880.

The year 1877 is important in the missionary collegiate education in the Presidency. The Rev. William Miller of the Free Church of Scotland arrived in Madras, in December, 1862. What Dr. Alexander Duff was to education in the Bengal Presidency Dr. William Miller was to the Madras Presidency. Under his regime the Free Church Institution grew so fast that in 1871 it was the largest and most successful aided college in the Presidency. From the beginning Dr. Miller was keen on the union of missions in common tasks. He knew that denominational rivalries diminished the effectiveness of work in the foreign fields, while in union lay strength. Through the magnetic influence of his personality and the wisdom of his far-sighted vision, he was able to make the Free Church Institution an interdenominational or union institution in 1877, under the name of the Madras Christian College—a name that today denotes the largest and most efficient Protestant missionary college in the Orient.

Many consider the Rev. William Miller, M. A.; L. L. D.; D. D.; C. I. E.; the greatest educational missionary that ever came to India. At any rate, there is no doubt, that he was the greatest

in the Madras Presidency. He was the active Principal of the Madras Christian College from 1862 to 1901—a period of 39 years. For over 20 years more he was the Honorary Principal of the institution. So in all, he was closely connected with collegiate education in the Presidency for nearly 60 years! He saved missionary education from bleeding to death under the lash of its critics. He stood up for union in missionary higher education. He introduced the system of collegiate and district scholarships and the system of hostels to make the college residential as far as possible, in both of which reforms he was imitated by Government. A member of the Education Commission of 1882, he was also an important witness before the University's Commission of 1902. He was one of the oldest Fellows of the University of Madras, and was elected its Vice-Chancellor in 1901. The Government recognizing his services for education appointed him four times as the University Member of the Legislative Council, and honored him with the Kaiser-i-Hind Medal and an imperial title. His students held him in highest esteem, and as a glowing tribute to his memory, put up his statue in bronze in the public highway of the city of Madras. He is the only missionary in all India so honored.

In 1873 an important change in the educational policy of Government was announced. From thence, it was planned to reduce expenditure on higher education and devote those funds to elementary education. But the party that suffered most in this retrenchment was aided education. "Grants to the leading aided colleges were restricted to the amounts which they were then receiving." In 1879 not merely the grants were restricted but actually reduced. For example, the grant to Madras Christian College was so reduced that it covered only one-seventh of that institution's total expenditure, while the grant to the Presidency College at Madras was ten times the amount given to the other. Not merely this: it was announced that the grants given now would never be increased, no matter how much more efficient and extensive the institution might become. The expenditure on existing government schools and colleges was steadily increasing, and new ones were being established. This aroused a great deal of discontent and fear among missionary educators. So in July, 1879, when the Missionary Conference met at Bangalore, South India, it was decided that the Conference unanimously appoint a representative committee "to watch over the interests of missionary education throughout the Presidency." The committee consisting of 16 missionaries formed the Missionary Educational Council. Before the year was over, 6 meetings were held, and representations made to the Director of Public Instruction. Government did not pay heed to the representations, so an appeal was made to the Secretary of State,

stating that the Despatch of 1854 was effective only between 1865-73, and was now being put aside. It was largely due to the presentation of the case of wronged "aided" education, made by the Missionary Educational Council, and the discussions it evoked, that the Commission of 1882 was instituted. Moreover in 1878 "The General Council on Education in India" was formed through the exertions of the Rev. James Johnstone, its Secretary, whose energetic appeals attracted much attention. It was keenly felt by the members of the Council that the Wood Despatch was becoming a dead letter. Hence they agitated for a thorough and searching inquiry as to how far the despatch of 1854 was being carried out. The Educational Commission of 1882 was the natural outcome of this investigation.[34]

CHAPTER III

1882–1902

1. *The Educational Commission of 1882 and Missionary Influence and Education*

This commission was appointed on the 3rd February, 1882, to inquire into the working of system of Public Instruction and suggest means for furthering it on a popular basis. We have already pointed out that among the most important causes for the appointment of the Commission was the grievance of missionary educators, presented to Government by "the General Council on Education in India," in general, and the Madras Educational Council in particular. We also note that among the twenty-one members composing the Commission, three were very prominent missionary educators, of whom two were Protestant and one Catholic. They were the Rev. William Miller, Principal of the Madras Christian College, the Rev. W. Blackett, Principal of the Church Mission Divinity College at Calcutta, and the Rev. Dr. H. Jean, Rector of the St. Joseph's College, Trichinopoly. It is also remarkable to note that of these three chosen from all India, two were from the Madras Presidency, and of the four that represented the Presidency in the Commission, two were government officials and two missionary educators, thus bringing out once again the idea of partnership in education. The Report of the Commission was drawn by the President, Dr. W. W. Hunter, and a representative committee of five from the five provinces; and once again, the missionary educator, William Miller, represented the Madras Presidency. Thus the very origin of the commission, the composition of its general

[34] Meston, W., *Aspects of Indian Educational Policy, passim.*

membership, and that of the Reporting Committee were all connected with the missionary educational agency.

The Commission reported its findings on March, 1883. Of its 222 resolutions only three were rejected by the Resolution of the Imperial Government on the 25th of October, 1884. The three rejected dealt with the subject of religious neutrality—about which we shall speak later.

We shall concern ourselves only with what relates to collegiate education, in the findings and recommendations of the report. Unfortunately, the Commission was debarred from considering University organization or professional and technical training. Hence its report deals only with the limited and general aspects of education.

Regarding collegiate education in the Madras Presidency, it pointed out how in Madras it was recognized from the first that the only sound basis for higher education lay in attaining knowledge according to European methods, that none of the Madras colleges dated further back than 1837, and that all of the colleges were founded after the time of the "Anglicist-Orientalist" controversy.

Regarding missionary collegiate education in the Presidency, the Commission said:

"To a missionary body belongs the honor of having founded the first institution of the kind: the "General Assembly's Institution," as its earlier title was, the Madras Christian College, as it is now called. Here alone, for several years, could a native of Southern India obtain a liberal education. The Presidency College, which came into existence as a High School in 1841, and a few years was practically a college, did not receive the higher title till 1855, while St. Joseph's College, which was founded at Negapatam in 1846 by the Jesuits in charge of the Madura Mission, only entered upon its enlarged field of operation some years after the establishment of the Madras University."

Regarding collegiate education in all India, it recommended that Government should withdraw as rapidly as possible from the direct control of collegiate institutions, except for the maintenance of a few models; and that for the expansion in this sphere, private and local effort should be not only trusted but encouraged to the fullest extent. It divided government colleges into three classes: (1) those from which the Government should not withdraw, (2) those which might be advantageously transferred to local bodies, and (3) those only partly successful, which, for lack of a proper local body to carry on, should be closed. The reasons for withdrawal were said to be—saving to public funds, possibility of the improvement in the results of

private effort, need of variety in the type of education and encouragement to religious instruction. However, with regard to withdrawal in favor of missions, the Commission had this to say:

> "We think it well to put on record our unanimous opinion that withdrawal of direct departmental agency should not take place in favor of missionary bodies, and the departmental institutions of the higher order should not be transferred to missionary management. . . . It is so manifestly desirable to keep the whole future development of private effort in education, free from the difficulties connected with religion, that the course which we advise, seems to us to be agreeable to the spirit, if not to the letter, of the strictest doctrine of neutrality."

The Commission's recommendations on collegiate education were as follows:

Aid: That the rate of aid to each college be determined by the strength of the staff, the expenditure on its maintenance, the efficiency of the institution, and the wants of the locality.

That provision be made for special grants to aided colleges whenever necessary for the supply and renewal of buildings, furniture, etc.

Department: That in order to secure a due succession of competent officers in the Education Department, the period for qualifying for pension be reduced and a graduated scale of pension be introduced.

Conferences: That Indian graduates with European qualifications should be more freely employed.

That conferences of officers of the Education Department with managers of aided and unaided schools be held from time to time for the discussion of questions affecting education.

Courses: That in order to encourage diversity of culture, provision for more than one of the alternative courses be made.

That the Principals of colleges be allowed to admit special students to certain courses of lectures.

Fees: That while fees should be levied in every college aided by the State, no aided college be required to use the same rate as charged in a neighboring government college.

That such fees, though levied monthly, should be considered as payments for a term.

Scholarships: That only a certain proportion of free students be allowed in any college. That the local governments should consider the necessity of making larger grants for scholarships, even including post-graduate scholarships, and the advisability of overseas scholarships for mechanical studies.

Madras: That the fees levied by the Presidency College of Madras, being lower than other Presidency Colleges, be increased.

That in the place of the system existing in Madras, according to which the first twenty students at the University Entrance and F. A. examinations are allowed to read free in any government college, liberal provision for competitive scholarships, tenable in any college, be made.

Moral Instruction: "That an attempt be made to prepare a moral textbook based upon the fundamental principles of natural religion, such as may be taught in all government and non-government colleges.

Modified Conscience Clause (Recommendation 25): That a professor in each college be instructed to deliver every session a series of lectures on the duties of a man and a citizen.

That grants-in-aid be made on the basis of religious neutrality, provided that, when the only institution of any particular grade existing in any town or village is an institution in which religious instruction forms a part of the ordinary course, it shall be open to parents to withdraw their children from attendance at such instruction without forfeiting any of the other benefits of the institution.

It must be pointed out that these last three recommendations were not approved by Government, and that these three were the only ones so rejected. The reasons for such an action were given by Government as follows:

> *Moral Textbook:* "It is doubtful whether such a moral textbook as is proposed could be introduced without raising a variety of burning questions; and strongly as it may be urged that a purely secular education is imperfect, it does not appear probable that a textbook of morality, sufficiently vague and colorless, to be accepted by Christians, Mohammedans, and Hindus, would do much, especially in the stage of collegiate instruction, to remedy the defects or supply the short-comings of such an education."
>
> *Ethical Lectures:* "The same objections appear to this proposal that a series of lectures should be delivered in each college on the duties of a man and of a citizen."

But the Secretary of State, though concurring with this view of Government, added:

> "Possibly hereafter some book in the nature of a textbook of Moral Rules may be written of such merit as to render its use desirable. In that event, the question can be reconsidered."
>
> *Modified Conscience Clause:* "That as no practical difficulty has arisen from the absence of such a condition in the scheme of education laid down in the Despatch, the proviso would better be dropped."

Regarding female education, the Commission urged that the Government should give it "special encouragement; that special aid be given where necessary to Girls' Schools that made provisions for boarders, and that consultation with the Managers of Girls' Schools for the revision of the rules for grants-in-aid,

should be held." These recommendations had a direct bearing on missions, since they were the main agencies for female education. The Commission was conscious of this, and wrote:

"The most successful efforts yet made to educate Indian women after leaving school have been conducted by missionaries. . . . The largest and most successful of the Zenana Missions are composed of one or more English ladies, with a training staff of native Christians or Anglo Indian young women, who teach in the Zenanas alloted to them. . . . We have provided for it by a specific recommendation that grants for Zenana teaching be recognized as a proper charge on public funds."

Regarding the effects of higher education, the commission inquired to what degree Western education had raised the moral and intellectual tone of Indian society. They report that "though collegiate education had not fulfilled all they entertained of it, at least it had not disappointed the hopes of a sober judgment."

The importance of this Commission Report, for missionary collegiate education in India lies in its recognition.

(a) That two separate systems, namely that of relying mainly on direct departmental agency and that of relying mainly upon aided effort, could not healthily flourish side by side, and that the only solution was an efficient combination of official and private effort into one national system.

(b) That for the success of this partnership, educational conferences among the agencies should be held from time to time.

(c) That the improvement and extension of privately managed institutions to the full, be the principal care of the department, and particularly so, when it concerns female education.

(d) That a periodically increasing provision should be made in the educational budget of each province for the expansion of aided institutions.

The recommendations of the Commission were accepted by the Government of Madras, and a very sympathetic attitude toward private effort was maintained until 1890. Educational conferences with managers of aided institutions were often held. Regarding these, Sir Alfred Croft, the Government Reviewer of Education writes, "The principle of conferences has been carried out on these lines, more fully in Madras than in any other province of India."[35] In accordance with the Commission's recommendations, Government induced local committees and Boards to

[35] *Review of Education in India in 1886*, p. 338.

undertake the management of colleges. Thus while there were 10 government colleges in 1882, there were only 4 in 1893.

Missions made a great contribution to collegiate education during this period which ended in 1894, both in institutions and in educating students. Of the twelve first-grade colleges in the Presidency, missions supported 7 (58%) and of the twenty second-grade colleges, 11 were mission colleges (55%). Out of 3,537 college students, 2000 (59%) were studying in mission institutions.

Of all the mission colleges in the Presidency, the Madras Christian College was the largest, with a student strength of over 800. Its principal, Dr. Miller, made it an inter-denominational institution. This college was the first to institute the system of district and intercollegiate scholarship in 1855. Moreover, it was the first college in the Presidency to attempt to become residential. Dr. William Miller was the first to provide the Brahmin students in 1882 with a hostel, which was called the First Students' Home, and the Christian students in 1888 with the Fenn Hostel. Next in importance stood St. Joseph's College, Trichinopoly, an eloquent testimony to the Catholic collegiate contribution in the Presidency. It was transferred to Trichinopoly in 1882, and in 1892 had a student strength of 389. The other Catholic college, St. Aloysius, was made a first-grade college in 1887. The S. P. G. College, Trichinopoly, was raised to the first-grade in 1883.

Of the missionary second-grade colleges, the American Lutheran Mission College, at Guntur, began to receive government aid in 1887. The college department of the Tranquebar Lutheran Mission College was closed. What was lost in one branch of the Lutheran Church was gained in the other.

The Madras University progressed very much during this period. In 1885 the degree of Licentiate in Teaching, known as L. T., was instituted for the graduates of the University. In 1891 the rules for affiliation were revised. A separate Law College was established the same year, the other professional colleges being, the Medical College, the Engineering College, the Teachers' Colleges at Saidapet and Calicut, and the Agricultural College.

The progress of female education during this period was considerable, particularly in the primary grade. The progress in the Madras Presidency was the greatest in all India. The systems of education of girls and boys were identical up to this time, but in this period a change was effected. The Madras Presidency may hence claim reasonably the distinction of being the first to modify the system (particularly in aid, control, and

inspection) to suit the requirements of the education of girls. Moreover, in the medical education of women, Madras had long taken the lead in India. Up to 1883, women refused admission to the Medical College at Calcutta came to Madras.

2. *Education 1893–1902*

Although in its original conception the University was little more than an examining body, still by its prescription of the courses of studies and its power of affiliating with other colleges, it gained control over education, which it shared with the Department of Education. Several changes were made in the by-laws of the University, regarding examinations, affiliation, and instruction during this period. A special board of studies was instituted in the Faculty of Education. Early in 1894, a Government Training College was opened at Rajahmundy in addition to the one at Saidapet.

Among the missionary colleges of the University, the S. P. G. College at Trichinopoly was affiliated further in Branch I of the B. A. Course. The Arcot Mission College at Vellore, the Wesleyan Mission College at Mannargudi, the Presentation Convent Colleges for Girls at Vepery and at Georgetown, were affiliated as second-grade colleges. Early in 1893, the Noble College at Masulipatam was affiliated with the University as a first-grade College, while the S. P. G. Caldwell College at Tuticorin was closed. At the end of 1902, there were 11 first-grade colleges, of which 6 were mission (55%); and of the 27 second-grade colleges, missions maintained 15 (55%). Of the 4 women's colleges opened in the Presidency between 1896–1902, all were missionary. Thus 100 percent of women's educational institutions and fifty-five percent of men's were missionary! How greatly higher education in South India was at this time indebted to missions!

In 1902, the Decennial Missionary Conference realized the importance of collegiate education and passed Resolutions XVI and XVII.

> "The Conference recommends that, wherever practicable, missions should aim at united effort in the support of mission colleges and other educational institutions.
>
> The Conference recognizing the unique opportunity which mission colleges possess of evangelizing those classes which are largely inaccessible to other methods of missionary agency, would hope that the declaration of their opinion may lead to the establishment of mission colleges in all large centers of population, the principle of cooperation being observed, wherever possible."[36]

[36] See *Fourth Decennial Missionary Conference Report.*

Thus with the dawn of the twentieth century, collegiate education was a strong feature of missionary policy, and it was hoped that collegiate work would be carried on upon an interdenominational basis; in this, Madras Christian College was already the forerunner.

During all this remarkable progress of missionary education in the Presidency, unfortunately the sympathetic attitude of the Government, immediately resulting from the Education Commission, was short lived. After 1892 a change in government policy towards aided education was noticeable, and the improvement and extension of the institutions under private management was certainly not under the principal care of the government!

Said Lord Wenlock in the Madras Council on April 12, 1894:

> "It has been said with some truth no doubt, that whenever it is a question of providing money for a government institution, money is forthcoming, but whenever it is necessary for other institutions, the reply is always unfortunately *non-possums*. . . . If twenty-one people are knocking at the door of Government for relief, who is the person that is likely to receive attention from Government first, Government institutions or what I may call, strangers. Of the twenty-one, it is only natural that Government should be a little more tender-hearted to its own particular child. But when its child has been fed, I think we may be able to extend our attention to the other twenty."[37]

The Missionary Council on aided education once again championed the cause of private effort. It presented the grievances of not merely its own but all aided education to the Governor General in Council who promised speedy attention, though the reply of the Government of Madras signified no willingness to call for a conference. Drastic changes in the grant-in-aid Code were effected. This aroused the anger of the Missionary Council, which, in 1899, again presented a memorial to the Governor of Madras requesting him to summon a conference. Moreover, the Council secured 600 signatures of those interested vitally in aided education, and presented another joint memorial.[38]

The end of 1899 also saw a number of changes in the Grant-Code, which were made without any consultation with any representative of aided education, which department was yearly spending Rs 1,800,000 on education in the Presidency! Moreover, one of the new rules called for the absolute non-participation of the managers and teachers of aided institutions in political meetings which were not even to be attended by them. This would have killed all interest in public affairs of missionary managers of schools. Representation concerning this rule was made

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[37] From the Government Resolution, published in the Gazette of India, 4th November, 1899.

[38] *Report of South Indian Missionary Conference*, p. 40.

to the Governor, who later in consultation with representatives from aided education, removed all the odium connected with the rule. The quarrel was also with the rules for grant. The institutions under private management, which supplied 75% of the education of the Presidency received proportionately much less grant than what was spent on Government institutions. In fact, year by year the grant decreased. In 1899-1900, the percentage of grant from public funds fell from 25.2 to 23.3. No wonder the Missionary Educational Council rightly represented to Government that "the treatment meted out to aided institutions has caused a feeling of distrust and alarm, and has retarded the progress of education."

The representation made by the Missionary Educational Council from time to time, not merely on behalf of missionary education, but also for other private efforts, was one of the potent causes that made Lord Curzon call together, at Simla in September, 1901, the Directors of Public Instruction of every province and also representatives from the principal colleges throughout India to consider the state and needs of Indian education. The Universities Commission was appointed by Lord Curzon in January, 1902. Their inquiries continued through February, March and April. Their report was published in June. To the missionary educators in India must go a large part of the credit for bringing about the institution of this Commission.[39]

CHAPTER IV

1902–1928

1. *The Indian Universities Commission and Missionary Education*

University reform came at last but it had not come too soon. The extraordinary development of colleges all over India since the Educational Commission of 1882 tested rather severely the strength of the Indian University system, which had been inaugurated in 1857 and never revised. University organization, involving the Senate, the Syndicate, the Boards, Inspectorate, the affiliation and others, needed to be completely overhauled. The need was even greater in the Bengal Presidency than in Madras.[40] Just at this time, the University of London which had been the pattern after which the Indian Universities were modeled, was being reconstructed. To add to all these, mission-

[39] Facts cited here are gathered from the Reports of the Madras Educational Council and Dr. Meston's book, Chapter VII.

[40] See Miller, W., *"Unrest & Education in India,"* p. 12.

ary presentation of grievances of aided education called for immediate action. Hence the University reform movement, starting with the Commission was "like the inception of English education, a movement from within, not from without, and Englishmen and Indians cooperated in the task."[41]

The recommendations of the Commission fall into five groups. They are:

1. Reorganization of University Government.
2. Supervision and affiliation of Colleges.
3. Condition of student life and studies.
4. Teaching function of the University.
5. Curricula and examinations.

The first, second, and fourth groups, with some changes, were embodied in the Act of 1904, while the third and fifth groups were left to be dealt with in detailed regulations.

The missionary educational contribution towards this commission consists not merely in the fact that missionary memorials to the Governor-General caused it to be instituted, but also in the fact that out of 156 witnesses examined by the Commission, 25 were missionary educators, important among whom was the Rev. Dr. William Miller, then Principal of the Madras Christian College. Not merely this: some of the questionable recommendations of the Commission were not incorporated either in the Resolution of 1904, or in the Universities Act of 1904, a fact due largely to the missionary agitation, led by the Missionary Council on Aided Education. Such recommendations denounced by the Missionary Council in 1913 were:

1. Removal of science from the Matriculation examination. Had this proposal been carried, secondary education in the Presidency would have been impoverished!
2. The multiplication of subjects for the B. A. Degree examination, when specialization on a few was a dire necessity.
3. The requirement of a classical language without the option of a vernacular.
4. The separation between school and college. In this subject, the missionary contention cannot be justified, since later events have proved the wisdom of the Commission's recommendation.
5. The refusal to affiliate with any new second grade college. This proposal was vigorously attacked by missions, since in this Presidency alone, of the 23 missionary colleges, 17 were second-grade. The Missionary Council pointed out

[41] James, H. R., *"Education and Citizenship in India,"* p. 62.

> that many of the second-grade colleges were doing good work and that in them, the contact between the staff and student body was closer than in first-grade colleges, and that there was no guarantee that through this recommendation, the high schools would be strengthened, while there was every certainty that the establishment of first-grade colleges would suffer. The Decennial Indian Missionary Conference pointed out, in addition, that the progress of higher education of women would be seriously retarded if no second-grade colleges were established for them.[42]

We see that in these respects, the progress of higher education in India would have been much retarded, were it not mainly for the objections of missionary educators in India to these five recommendation.

On the 11th of March, 1904, the Governor-General in Council issued a Resolution regarding Indian educational policy, based on the report of the University's Commission, and the discussion of its report in various parts of India. The Resolution acknowledged that "the necessary improvements in the Universities and their affiliated colleges could not be carried out without financial aid, and this, the Government was prepared to give." The Resolution demanded that the strain of examinations be lightened as far as possible, and advocated the system of "School Final Examinations." The importance of training schools and hostels was emphasized. The relationship between Government control and private enterprise was accepted as being a "gradual devolution of education upon private enterprise" but the maintenance of a limited number of government institutions as "models for private enterprise to follow and in order to uphold a high standard of education" was urged. Regarding the "Ethics of Education" the Resolution reads as follows:

> "Many of these (aided schools) maintained by native managers or missionary bodies in the various parts of the Empire supply religious and ethical instruction to complete the educational training of their scholars. In Government institutions, the instruction is and must continue to be exclusively secular. In such cases the remedy for the evil tendencies noticed above, is to be sought, not so much in any formal methods of teaching, conducted by means of moral textbooks or primers of personal ethics, as in the influence of carefully selected and trained teachers, the maintenance of a high standard of discipline, the institution of well-managed hostels, the proper selection of textbooks, such as biographies, which teach by example, and above all in the association of teachers and pupils in the common interests of their daily life." (Paragraph 25.)

The Resolution concludes with the hope that its labors "will command the hearty support of the leaders of native thought

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[42] Report of the Decennial Indian Missionary Conference of 1902, Resolution XIX.

and of the great body of workers in the field of Indian education. On them, the Governor-General in Council relies to carry on and complete a task which the Government can do no more than begin."

The remarks of the Resolution regarding University organization were carried out in the Indian Universities Act, dated 24th March, 1904, which prescribed the following system:

A. The University, incorporated and empowered to make provisions for instruction of students, to appoint University professors and lecturers, manage endowments, libraries, laboratories.

B. The Senate to consist of
   a. The Chancellor.
   b. The Rector, in case of the Calcutta University.
   c. The Vice-Chancellor.
   d. The *ex-officio* fellows, not exceeding ten.
   e. The ordinary fellows, between fifty to hundred, ordinarily to hold office for five years.
      1. Ten elected by registered graduates or by the Senate.
      2. Ten elected by the Faculties.
      3. The remainder nominated by the Chancellor.

C. The Faculties: the Senate being divided into Faculties.

D. The Syndicate, being the executive committee of the University, to consist of
   a. The Vice-Chancellor as Chairman.
   b. The Director of Public Instruction.
   c. Between seven to fifteen *ex officio* ordinary Fellows elected by the Senate or the Faculties.

E. Degrees, etc., to be instituted, conferred, or cancelled by the Senate.

F. Affiliated colleges, to continue, and those seeking affiliation to satisfy the Syndicate in its requirements regarding—management, qualifications of teaching staff, buildings, library, equipped laboratory or museum, residence of students, finance, relation to the neighboring college, fees, etc. The affiliated colleges to submit annual reports, and be inspected from time to time.

G. Regulations consistent with this Act, to be issued from time to time, to provide for all matters relating to the University.

H. The territorial limits of the University to be defined.

Immediately after the passing of the Act, the Government of India made a recurring grant to last for five years, of five lakhs

of rupees per annum for the improvement of University and collegiate education.

In England, at this period, the most noteworthy fact of University history was the gradual abandonment of two old ideals, namely that of the Federal University and of the University which examines but does not teach. But in India, through this Act of 1904, "the principle of the Federal University which examines those whom it has not taught, received a new lease of life."[43] The Universities Commission did not recommend either an addition to the number of existing universities, or the concentration of University education at a few centres. Hence the Commission did not discuss the problems of University organization but "assumed the validity of the existing system in its main features, and set itself only to improve and strengthen it."[44] It is said by some that the Universities Act of 1904 officialized the Universities. The resentment toward the Act was very great. An Englishman reviewing the situation observes:

> "Indian opinion which Lord Curzon made no serious attempt to consult protested against such a comprehensive scheme of officialization, and in Calcutta, especially where the large majority of the Senate consisted of Indians, the Act was attacked as a political blow deliberately aimed at its independence. The Viceroy was accused of wishing to strangle Western education, because the new generation of Indians it had produced possessed the courage and ability to criticize and oppose him. The heated controversy over the Act was the forerunner of the fierce outburst which the partition of Bengal was to provoke."[45]

On the other hand, it must be pointed out that the act really increased the proportions of elected Fellows in each Senate except that of Allahabad. It regularized education; it did not officialize it. The Universities now had two new powers, viz., control over the colleges, and the function of higher teaching. Up to this time, the universities existed for the purpose of examination; now their purpose was (among others) to provide instruction. The Government showed its good will by Lord Curzon's grants in 1904-5 of five lakhs (to be partially utilized for privately managed colleges), and in 1912 by assistance of 16 lakhs non-recurring and 3 recurring.[46]

2. *Collegiate Education 1902–1912*

The Senate of the Madras University was organized and the territorial jurisdiction of the University defined as including the

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[43] *Fifth Quinquennial Review*, p. 5.

[44] *Calcutta University Commission*, Voli, *op. cit.*, p. 66.

[45] See Chirol, Sir Valentine, *The Indian Unrest.*

[46] See *Sixth Quinquennial Review of Education*, p. 41.

Presidency, Mysore, Hyderabad, and other native states in South India. A commission of six inspected systematically the affiliated colleges of the university. Many were found not to be up to the standards and they were asked either to close or meet the requirements for affiliation. Many were closed. By 1906 new university regulations relating to the internal organization of the University and courses of study were issued, in accordance with the Universities Act of 1904. With the legacy of Rs 28,000 left to this university by Mr. William Griffith, a university library was founded. Within the next few years, imperial grants were assigned, aggregating, in all, 80 lakhs of Rupees (£533,000). In 1910, a special department for education was created in the government of India. Early in 1911 a special non-recurring educational grant of over 90 lakhs of rupees (£600,000) was disbursed. At the Coronation Durbar of December 12, 1911, the King Emperor announced a new non-recurring grant of 50 lakhs (£333,000) for popular education.

With the abolition of the matriculation system, the admission into the college classes was left in the hands of Principals who examined the School Leaving Certificates for admission. This change resulted in a very large admission of students into college classes. While in the Arts colleges for men, in 1907 there were 4,674 students, the number rose to 4,924 in 1912. Hence an inquiry into the question of college admission was made by the Syndicate and remedial measures were adopted. It must also be noted that, during this period, English Universities recognized Indian Universities in various ways.

The mission colleges during the entire period were subject to curtailment. "A defect peculiar to many missionary colleges" wrote the Director of Public Instruction at this time, "was the virtual absence of an effective managing body. In many cases, the governing body was situated at a distance or met infrequently, and practically the whole management devolved on the Principal who was left without guidance or supervision, and, in certain cases, without expert advice in subjects of study with which he was not personally conversant."[47] Between 1906-7, the Vepery Presentation Convent College, St. Mary's College, St. Thomas' College and St. Michael's College, Coimbatore, closed their college departments, since the mission managements could not conform to the requirements of the new regulations. Between 1907-12, six other mission colleges were likewise closed. St. Peter's S. P. G. College, Tanjore, Church of Scotland Mission College, Madras; London Mission Wardlaw College, Bellary; American Baptist Mission College, Ongole; St. Joseph's Catholic

[47] *Report of Public Instruction in the Madras Presidency*, Vol. 1, 1907, p. 11.

College, Cuddalore, and St. Mary's Presentation Convent College, Madras. The only new mission college to be affiliated was the Basel German Lutheran Mission College, Calicut. Among the non-mission colleges, the Government Training College at Rajahmundry, was closed, while the Native State Training College and Law College were opened at Trivandarum.

However, those mission colleges that existed were now actively engaged in providing adequate accommodation and sufficient equipment for carrying on the work. The American Lutheran College at Guntoor; the Noble College, Masulipatam, the C. M. S. College, Tinnelvelly; the Basel Mission College, Calicut; the S. P. G. College, Trichinopoly; the Findlay College, Mannargudy, and the American Madura College, Madura, erected new buildings. Of the handsome building of the American college, the Director of Public Instruction reported: "It was designed and completed in every detail of equipment on modern lines." Of the 11 first grade colleges in the Presidency in 1912, missions supported six (55%) and of the 25 second grade colleges, 12 (48%) were mission colleges.

3. *The Resolution of February 21, 1913*

Another authoritative pronouncement on education by the government of India is the Resolution entitled, "The Educational Policy of the Government of India." From 1911 to 1913 three important conferences between educational experts and non-official representatives were held, and the resolution is the practical application of the principles arrived at in these conferences and in past despatches on education. Hence it is not so much the document of a new educational policy as a declaration of an educational program.

The Resolution frankly admits that the defects of the educational systems in India are "largely due to want of funds" and promises "to assist Local Governments, by means of large grants from imperial revenues as funds become available." What it states as the main objective of education and how to achieve it, is worthy of note. It says,"

> "In the forefront of their policy the Government of India desire to place the formation of the character of the scholars and undergraduates under tuition. In the formation of character, the influence of home and the personality of the teacher play the larger part. . . . Already much attention is being given to religious and moral education in the widest sense of the term, comprising direct religious and moral instruction, and indirect agencies such as monitorial or similar systems, tone, social life, traditions, discipline, the betterment of environment, hygiene, and that most important side of education, physical culture and organized reaction."

It maintains religious neutrality as the basic policy of the Government of India but mentions the experiment in Bombay in preparing a book containing moral instructions. It adds that "excellent materials for ethical teaching are available in the Mahabharata, the Ramayana, portions of Hafiz, Sadi, Maulana Rumi, and other classics in Sanskrit, Arabic, Persian and Pali. (Paragraph 5.)" It desires to "see the hostel system develop until there is adequate residential accommodation attached to every college and secondary school in India." In the last decade the number of hostels rose steadily and reached 2200 with 7800 male inmates.

Regarding University education, it realizes that "the day is probably far distant when India will be able to dispense altogether with the affiliating university" but it hopes that the restriction of University jurisdiction and the creation of new residential universities will rectify the mistake. "In order to free the university for higher work and more efficient control of colleges," it thinks it desirable to leave to the Local Government the duty of recognizing schools, while reserving for the Universities the power of selection from schools so recognized. In order to enlarge the experience of professors and inspectors it recommends that they visit institutions outside the provinces from which they come. The Resolution ends with an appeal "to wealthy citizens throughout India to give of their abundance to the cause of education."

4. *Collegiate Education in 1912–22*

The World War interfered greatly with the program of education as mapped out by the Resolution of 1913. Particularly missionary societies found it very difficult to secure adequate funds to maintain their educational institutions. At the beginning of the war there were in the Presidency four German missionary bodies, including the Basel German Mission, which maintained the college at Calicut. They had to abandon their work. Once again, it was the newly reorganized Missionary Educational Council of South India that came forward to continue the institutions with approved committees for each mission.

The Government of India made to the Madras University, in 1912, a recurring grant of Rs 65,000 and a non-recurring grant of Rs 4,000,000. A further non-recurring grant of Rs 3,000,000 spread over three years was sanctioned by the Government of India in 1913. A grant of Rs 80,000 in all was given in this period by the Government of Madras towards the cost of inspection of colleges, traveling expenses, etc. These various Imperial and Provincial grants enabled the University to enlarge its function. Special University lectures were delivered, the results of

research work were published, and three new University Chairs, in Indian History, Comparative Philology and Indian Economics were instituted. The compilation of a Tamil Lexicon was begun. A number of changes in the regulations and in the courses of studies for both the Honours and Pass courses were made, the most important of them being the division of the intermediate examination (originally called the F. A. or first examination in Arts) into two parts, the establishment of a Moderation Board to publish every year a list of students eligible for admission to college, thereby taking away the discretionary powers from the Principals of the men's colleges. A new university of Mysore came into operation in July, 1916, and three non-mission colleges in the Mysore State hence ceased their affiliation with the University of Marras. But the two Catholic mission colleges, St. Joseph's and Sacred Heart, though situated in the native state, still retained their affiliation with the University of Madras.

Within the Presidency, of the four new colleges in this period, one was a missionary college. It was the Women's Christian College, Madras, one of the seven Oriental colleges, which the missionary women of America helped to establish. The United Free Church Mission Institution, Royapuram, which had been coaching students for the Intermediate Examination was now absorbed in the Women's Christian College. The other missionary college for women, the Sarah Tucker College, Palamcottah, flourished in her work. A grant of Rs 67,542 was sanctioned by Government to the Women's Christian College for erecting hostels for staff and students. There were 184 women in Arts colleges compared with 46 women in 1912. Among the men's colleges, the Findlay College, Mannargudi, and the American College, Madura, were raised to the first grade. The total number of students in Arts colleges rose from 4,939 in 1912, to 7,724 in 1917. The demand for trained teachers arose to such an extent that the Rajahmundry Government Training College was re-opened. For the first time in the history of mission education in the Presidency, the teacher training of college graduates was under taken by the Roman Catholics by adding an L. T. class to their St. Joseph's College, Trichinopoly.

In August, 1917, the declaration of the Secretary of State regarding the progressive development of India—by successive stages—to complete self-government aroused in the people the belief that education then was their hope. However, two causes held back the hand of educational progress. One was the economic distress following the war, which necessitated a retrenched administration of an impoverished budget. The other was the virulent "Non-Cooperation Movement" to break away from Government colleges, instituted after the Indian National Congress

at Nagpur in December, 1920. However, as far as the Madras Presidency was concerned, only the colleges in the Andhra area, missionary colleges included, witnessed stormy scenes. The rest of Southern India did not feel its effects much—and this being a marked contrast to conditions in the Bengal Presidency. However, the chief lesson of the non-cooperation movement and its appeal, says the Quinquennial Review, lies in the recognition "of a genuine dissatisfaction of the people with the progress of education in India."[48]

The new Montagu Chelmsford Reforms, ushered in by the Government of India Act in 1919, guaranteed the autonomy of provinces in educational matters, and education became a transferred subject under a Minister of Education responsible to the provincial legislature. In December, 1920, the first minister for education in our Presidency was appointed. We shall discuss the new reforms and their meaning for higher education under a separate heading.

In 1919 the Calcutta University Commission brought out its weighty report, which had profound significance not only to higher education in Bengal but also in Madras and the rest of India. In October, 1919 the Senate appointed a Committee to consider the report, and its application to the Madras Presidency, and, in March, 1921, passed a resolution based on this committee's recommendations which were the outcome of much patient study. We shall discuss this further, under a separate heading.

In 1920 the epoch-making Madras Elementary Education Act was passed. In 1921, a Central Advisory Board of Education was established by the Government of India to assist and offer the Governor-General advice on educational matters. It is very significant that of the two Madras representatives on the Board, one was the Rev. D. M. Macphail, O. B. E. Principal of the Madras Christian College, whose appointment bespeaks the respect the missionary educators commanded in the Presidency. A Bureau of Education under the charge of the Educational Commissioner was organized the same year. In 1921 the Government of Madras appointed a Committee to consider the establishment of a separate Andhra University.

Out of the Imperial grant of Rs 700,000 between the years 1912-13, five hundred thousand rupees were reserved for the construction of the university buildings of the Madras University. The annual grant of Rs 65,000 was utilized for a special Professorship and lectures, and the government grant of Rs 20,000 met the cost of college inspections, etc. New regulations

[48] *Eighth Quinquennial Review*, Vol 1, p. 9.

affecting the matriculation examination were passed; and the Intermediate Courses were revised because of the Calcutta Commission Report. Various regulations regarding the B. A., B. A. Hons., and professional degrees, were passed in this period. A university training corps, No. 5 (Madras) company, was now formed in the Indian Defense Force. Between 1917 and 1922, St. Agnes College at Mangalore was opened, and new buildings for Findlay and Voorhees Colleges were completed. With the withdrawal of the Basel Mission, the Calicut College came under the support of the Madras Christian College authorities.

In 1922, there were in the Presidency 39 colleges. Of the 16 first-grade colleges, 8 were mission colleges (50%) and of the 23 second-grade colleges, 7 were mission (30%).

5. *The Calcutta University Commission*

The Calcutta University, the oldest institution of its kind in India, was the subject of study and report for this Commission which was appointed on September 14, 1917, "to inquire into the condition and prospects of the University of Calcutta, and to consider the question of a constructive policy in relation to the questions which it presents." Four men well-versed in education in the United Kingdom, and three with conditions in India, made up the Commission under the Chairmanship of Sir Michael Sadler, Vice-Chancellor of the University of Leeds. After a year and a half, the Report consisting of 13 volumes, was submitted on March 18, 1919. Volumes I-III deal with the problem of education from various angles. The chapter on "Government and Private Effort in Education" is of considerable value to missionary education in India. The commissioners were very greatly impressed with the efficiency of missionary education, and they made no secret of it through the pages of the report. Volumes IV-V offer the solution to the problem, and the concluding eight volumes are a document of evidence and statistics, on which the recommendations of the Report are based. As this Commission deals primarily and mainly with the Bengal Presidency, we shall review only that which has application to collegiate education in general.

Dr. Garfield Williams has dared to summarize the first twelve hundred pages of the report in three sentences. They are worth quoting: "India is going through a period of renaissance. Education is nothing less than a high explosive for growing nationalities. We are in India playing about with this T. N. T. as though its explosive force were that of a penny cracker."[49] This

[49] Williams, Garfield. Report of the Calcutta University Commission. *The International Review of Missions*, Vol. IX, (1920) p. 51.

explosive must be carefully guarded, and the safeguards that concern the collegiate grade are as follows:

1. The separation of the Intermediate classes from the degree colleges, and the creation of Intermediate Colleges.
2. The establishment of a University Board of Secondary and Intermediate Education, which would conduct the Intermediate College and High School examinations.
3. The creation of new universities of varied types—a unitary residential University at Decca, and a teaching University with several colleges at Calcutta.
4. The establishment of a Board of Mofussil Colleges, attached for the present to the University of Calcutta.
5. The establishment of a University Board of Women's Education, in order to facilitate co-operation among the women's colleges and discussions as to variations in the degree course for women.
6. The creation of a professional rather than a service organization of teachers.

The great value of these recommendation, as applicable to Liberal Arts education, lies in the proposal of Intermediate Colleges. It is rather a remarkable coincidence that the same year, 1919, saw in the United States also a Government Bulletin, No. 35, on "The Junior College." A Committee of the National Education Association of the United States on the Reorganization of Secondary Education proposed an elementary course of six years and a secondary course of six more years. Even as long ago as 1852, the President of the University of Michigan, Dr. Tappan, proposed transferring university work of the second-grade to high schools. President Harper, of Chicago, pointed out in 1900 that 20 to 25% of the smaller colleges of America were doing only secondary grade work.[50] That in two widely separated countries, with varied educational conditons, similar proposals to relegate to other institutions all that is not real university work should have been proposed at about the same time, is rather striking and remarkable.[51]

In dealing, however, with the Calcutta University Commission Report, in its application to the Madras University, we must remember that conditions in the two Presidencies are in some respects so markedly different that the proposals advocated cannot apply truly to both cases. The standard of examinations in Madras University was usually higher than that of Calcutta,

[50] See Harper, William R. *The Trend of Higher Education,* Chap. 23.

[51] See Sailer, T. H. P. Paper on Reconstruction of Secondary and Higher Education in India and the United States, with its suggestions for China.

and there was a time when actually the degrees of Calcutta University were not recognized in Madras. However much collegiate education in Madras Presidency also may be fettered with the evil of "cramming for examinations," still, thanks to missionary educators, their system of collegiate education attempted also to mould character. While science in Bengal was not a necessary part of higher education, in Madras it was. The Madras student body was never given to politics to the same radical extent as Bengal was. Many colleges of Madras were started much later than those in Bengal, and most of them only after the policy of higher education in India was settled along Western lines. Hence the analogy in both cases is not identical.

This is particularly so with regard to the intermediate Colleges. Though the Commission's recommendations under this head were carried out in other parts of India, for example in Patna and United Provinces, in the Madras Presidency the second-grade colleges still exist. The reason for this is that these second-grade colleges, many of which were missionary institutions, have been doing good work, and by their close association with the high school classes, have raised their standard and contributed to the education of those who otherwise would never have entered the portals of a college. But the Madras University recognizing the main emphasis of the recommendations of the Commission, to make the University work really University work, has attempted to remodel the Intermediate courses, particularly from the point of view of technical education. The Universities Commission of 1902 also recommended the abolition of second-grade colleges, for very much the same reasons as those given by the Calcutta Commission. But in both cases the second-grade colleges have survived and have proved their value by the test of time. This is an unqualified testimony of the quality of missionary second-grade college education in the Madras Presidency in the last two decades.

The need for the establishment of a new Board of Secondary and Intermediate education was partly met by the Madras Presidency in 1909 by its creation of the Secondary School Leaving Certificate Board. The Commission's recommendations regarding the establishment of new universities and their control have been carefully followed in the Madras Presidency. The Andhra University has already been established in the Presidency. The Tamil University, known as Annamalai University, named after its founder, was sanctioned this year, October, 1928. As for the proposal regarding the Board of Mofussil Colleges, the Academic Councils and "Council of affiliated colleges" are the result. Lastly, the establishment of a University Board of Women's Education has not been carried out in the Madras

Presidency, since women were already represented in the Senate, but their representation was to be made adequate in order to carry out the spirit of the Commission's recommendation. The professional organization of teachers so wisely recommended by the Commission is still a crying need.

This great outstanding document in the history of University education in India was carefully studied by the Madras University, through its Committee of 44 Fellows of the University appointed in October, 1919, and the Resolutions adopted by the Senate in March, 1921, relating to the Calcutta University Commission recommendations were as follows:

1. The remodeling of the Intermediate courses (not colleges) to facilitate taking up technical training, and the control of such courses under the University.
2. The permission to use the Vernacular in non-English subjects and examinations of the High School, while all instruction and examination for the Intermediate be given in English.
3. The rejection of Commission's recommendation that the Governor-General assume the office of the Visitor of the University.
4. The principal authorities of the University to be, the Chancellor, Vice-Chancellor, a representative Court, a small executive council, an Academic Council and Faculties.
5. Rejection of the Commission's recommendation for a special University Board of Women's Education, as women were already represented in the Senate and on the Board of Studies—this representation to be made adequate.
6. Separate colleges for women in teaching of Medicine.
7. Greater cooperation among the colleges situated at Madras.
8. The Mofussil colleges to be developed with the idea of raising them sometime to be new University centers at strategic places.
9. A Department of Education to be opened in the University, and the existing Teachers College to be revised as per Commission's recommendation.
10. Promotion of Oriental learning in every possible way.
11. Need for more universities in the Presidency.
12. A Committee to consider the plan of holding the Intermediate and B. A. examinations twice a year.

6. *The Montagu-Chelmsford Reforms and Missionary Education*

On August 20, 1917, the Secretary of State for India made the following announcement in the House of Commons:

> "The policy of His Majesty's Government, with which the Government of India are in complete accord, is that of increasing the association of Indians in every branch of the administration, and the gradual development of self-governing institutions with a view to the progressive realization of a responsible Government in India as an integral part of the British Empire. They have decided that substantial steps in this direction should be taken as soon as possible, and that it is of the highest importance, as a preliminary to considering what these steps should be, that there should be a free and informal exchange of opinion between those in authority at Home and in India. . . ."

These were momentous words in India's chequered history. Accordingly, the Secretary of State for India, Edwin S. Montagu, and the Viceroy, Lord Chelmsford, were appointed by the Parliament to inquire into the constitutional changes desirable in India. After eight months' study, on April 22, 1918, they submitted their Report on Indian Constitutional Reforms. The Report in its largeness of view and its exalted vision, is an honor to British provincial administration, though it has not satisfied the aspirations of nationalists. What concerns education in the Report may be summed up in the following broad outline:

1. Review of political, social and educational conditions, basing all recommendations upon the principle "that educational extension and reform must inevitably play an important part in all political progress of the country."

2. Macaulay's Minute of 1835 is the only right road, and the present demand for education its logical course.

3. But top-heaviness of education and the illiteracy of masses, who are only 6% literate, with less than 4% under instruction, its result.

4. Cleavage between educated and uneducated communities to be stopped; reform in education must precede all governmental and political reform.

5. The unemployment of the intelligentia, due to exclusive literary training, foments unrest. Education is responsible for this. Government schools impart secular education. Mission schools are an admirable exception. Disparity exists in the education of the two sexes—Agricultural education should be increasingly practical—Primary education must meet live needs of the people . "Political thought in India is coming to recognize that advance in all lines must be influenced by the general educational level of the country."

6. Education is to be a "transferred subject in the hands of a minister, chosen by the Governor from the elected members of the legislative Council, to which he will be directly responsible,

and from which must come the sanction for money for his department."

The Montagu-Chelmsford Reforms, based on this Report, have created a new educational situation in the Presidency. The Minister of Education being temporary, in office only as long as elected, the more permanent elements in the educational field have become the Director of Public Instruction, who is the connecting link between the Department of Education and the Government, and his inspectorate of men and women. The most vigorous stimulation of educational interests of the Madras Presidency has come in the last few years from this far-sighted Report on Indian Constitutional reforms. Education now is the direct concern of the people, and the Minister is entrusted with the care of education of the people and for the people.

Regarding missionary education, the Report said:

> "It is difficult to overestimate the devoted and creative work which missionary money and enterprise are doing in the fields of education, morals and sanitation. Here also we reserve to the Government a power of judgment and of effective intervention. If missionary efforts were to assume a form that aroused widespread alarm and impose disabilities which would lead to India's necessarily losing the material and moral benefits which missions afford, we should hold it to be the duty of the Government which is responsible to Parliament to step in and apply the remedy."[52]

What a statesmanly pronouncement! Thus missionary educational activities, as long as they are in their proper sphere, will not only be welcomed and praised but also protected by the Government from unfair religious prejudices or molestations.

7. *Collegiate Education 1922–28*

The Madras University Act of 1923, and the Madras Act of 1926 in operation.

The three most important features of this period were the two University Acts, viz. the Madras University Act, No. VII of 1923, and the Madras Act of No, 11 of 1926, and the recent sanction in October, 1928, of the establishment of the Unitary Residential Annamalai University at Chidambaram, named after its founder, Sir Annamalai Chettiar. The new Madras University Act brought about a complete reorganization of the authorities of the University. It enlarged the membership of the Senate, established an Academic Council, and created a "Council of Affiliated Colleges," thus safeguarding academic and mofussil educational interests. It appointed a whole time Vice-Chancellor on a prescribed salary, and it must be said, to the

[52] *Ibid.*, p. 217.

glory of missionary education, that the first Vice-Chancellor of the newly organized University of Madras was none other than the missionary Principal of the Madras Christian College. His selection affords one more eloquent testimony to the extent of the respect commanded by veteran missionary educators in South India. The constitution of the Syndicate and its powers were also revised. A number of changes in the University regulations, courses of study and examinations were effected. The Intermediate and B. A. Degree courses were remodeled. A variety of practical subjects like Commercial Geography, Photography, etc., were offered in the Intermediate classes from 1927-28. The B. A. students were likewise compelled to study a second language, and a few more optional subjects were added. An M. A. Degree in Research was instituted. The special English courses in the Department of Education were abolished. The Licentiate in Medicine and Surgery Degree was dispensed with. A new Science Research Institute is to be opened.

A conference of representatives of Indian Universities was held in Simla in 1924, at which Madras was represented by 5 delegates. As a result of this conference an Inter-University Board to facilitate greater cooperation among Universities in respect to policy, administration, etc., was formed.

The Andhra University Act came into force in April, 1926. It provided for a new Andhra University, whose territorial jurisdiction included 12 districts, mostly populated by the Telugu people. The headquarters of the University was to be Bezwada, and the University centers, Rajahmmundy, Vizagapatam, and Anantapur. Consequent to this Act, seven second-grade colleges, four first-grade colleges and one Medical College, which were previously affiliated with the University at Madras, were transferred to the Andhra University. Among these colleges there are only two mission colleges, and both are first-grade institutions. The "Authorities" of the Andhra University closely resemble those of the Madras, with two exceptions, viz (1) the smallness of the Senate and Academic Council at Andhra and (2) the absence there of the Council of Affiliated Colleges. The three important features of the new University are the concentration of its first-grade and post-graduate courses at the three University centers, the recognition of Oriental colleges, and the provision for the use of the Vernacular in instruction and examination. A special Committee is at present engaged in considering the time when the Vernacular should become the medium of instruction and examination.

During the last twenty years, India's universities have risen from five to sixteen. Of this increase, seven universities came into existence after education became a transferred subject

under and Indian minister. The latest addition in this list is the Annamalai University in the Madras Presidency, sanctioned by Government in October, 1928. Just as Aligari University was started by one man and developed out of a pre-existing college, this new University also is founded by one man, Sir Annamalai Chettiar, and is to be developed out of the college at Chidambaram, the Saivite Cathedral town of South India. This University is to be a Unitary University unlike the other two in the Presidency. Moreover, it is to be concerned largely with Oriental studies, especially in the Tamil language and literature; the most important of these is the Saiva Siddhanta, a unique system of devotion and philosophy which is the cream of Tamil culture. Besides this, the post-buddhistic Hinduism of Southern India and the Moslem South India offer additional spheres for research. Hence this new University has a most interesting prospect before it. The founder's endowment of Rs 2,500,000, the largest educational gift since the days of Pachiappas in South India, increased by the Government grant of Rs 2,700,000, and perhaps added to by the wealthy religious institutions of the South, ought to take care of any financial handicap which this newest University might encounter.

During this period, 1922–1928, three missionary colleges were opened: (1) Loyola College at Madras, (2) St. John's College at Tinnevelly, and (3) the Holy Cross College for Women at Trichinopoly. Two former mission second-grade colleges, St. Zavier and St. Agnes, were raised to the first-grade. An interdenominational Protestant professional college, St. Christopher's Training College for Women at Madras, was opened.

There are now 44 Arts colleges offering English education in the Presidency, of which missions support 18 (41%); 6 of these are Catholic and 12 Protestant. There are only 2 Professional colleges maintained by missions; these are teacher-training colleges: the Catholic St. Joseph's College for men, which added a new department for this purpose, and the Protestant St. Christopher's Training College for Women at Madras. Thus, of the 5 colleges of education in the Presidency, missions supply 2 (40%). Government maintains 1 college of law, 2 colleges of medicine, 3 colleges of education, 1 college of engineering, 1 college of agriculture, 1 college of forestry, and 1 college of veterinary science. So, of the 12 professional colleges in the Presidency, missions contribute only 2 colleges (16.6%) and those are in the realm of education only.

8. *Inferences*

From our foregoing historical sketch of the development of collegiate education, we infer the following:

1. The Church showed much more interest in the education of the people during the early days of the East India Company than did the Company itself. Missions through their schools forced the Government and national leaders to realize that the progress of the country was being handicapped by the ignorance of the masses. Thus the educational awakening of the State was through the Church.

2. Missions started the Anglo-Vernacular schools in the Presidency and were the first to introduce English Literature to India. The early grants they received for their schools, because of their efficiency, slowly but surely laid the foundations for the later system of the grant-in-aid code.

3. The famous Minute of Macaulay which decided what course Indian education was to take, was, to a considerable extent, shaped by missionary influence through Alexander Duff, the example of whose success and the stimulus given by him to the popular demand for English education entered largely into the causes which gave birth to Macaulay's Minute. Macaulay, more or less consciously followed Duff in looking upon English as the indispensable pre-requisite to the true education of the people in their own Vernaculars. We have Sir Charles Trevelyan's testimony for this.

4. The great Educational Despatch of 1854, which laid the cornerstone of the educational edifice in India, was in its ideas and in its very phrasing influenced by Duff, according to the testimony of the Calcutta University commissioners. The refutation of the "Filtration theory," the encouragement of private effort, the declaration of religious neutrality and the institution of "Grant-in-aid"—all these which form the basis of the educational policy in India were formulated through missionary influence.

5. It was mainly the missionary presentation of the grievances of aided education and the neglect of the Educational Despatch of 1854 that brought about the institution of the Educational Commission of 1882. Not only was there a good representation of missionary educators in the personnel of the Commission itself, but even in the very drawing of the report missionary contribution was made.

6. It was largely through the activity of the "Watch Dog" of aided education, viz., the Missionary Educational Council, that the attention of Government was drawn to the abuses of educational policy, and Lord Curzon instituted the Universities Commission in 1902 to examine the University System. Twenty-five out of 156 witnesses that appeared before the commission were missionaries and their testimony helped the Commissioners, not a little, in their deliberations.

7. In the twentieth century, after education was put on a permanent basis, missionary agitation did not occasion many outstanding documents like those above mentioned; the missionary contribution was largely concerned with the quantity and quality of education offered in the Presidency and in the unostentatious formulation of educational details through active participation in boards, conferences, and councils.

8. For the institution of the hostel system, the system of inter-collegiate and district scholarships, and extra-curricular activities, the Presidency owes much to missions—and particularly in the realm of female higher education, not merely for the opening of institutional facilities but also for the revision of their curricula.

PART II.

The Mission Colleges in the National System of Education

CHAPTER I

Description of the Educational System

1. *Scheme, Organization and Description*

Chart I. THE GENERAL SCHEME OF EDUCATION IN THE PRESIDENCY

A. *Secondary Education*

THE VERNACULAR SCHOOL.

— 1 2 3 4 5 6 7 8

The "Vernacular School" is a school in which the medium of instruction is the vernacular—that language which is spoken in the part of India in which the school is located. It consists of 8 grades usually. In a very few cases it offers an additional year of instruction. A pupil from the vernacular school desiring to join an English school may be admitted to any class for which he is found fit.

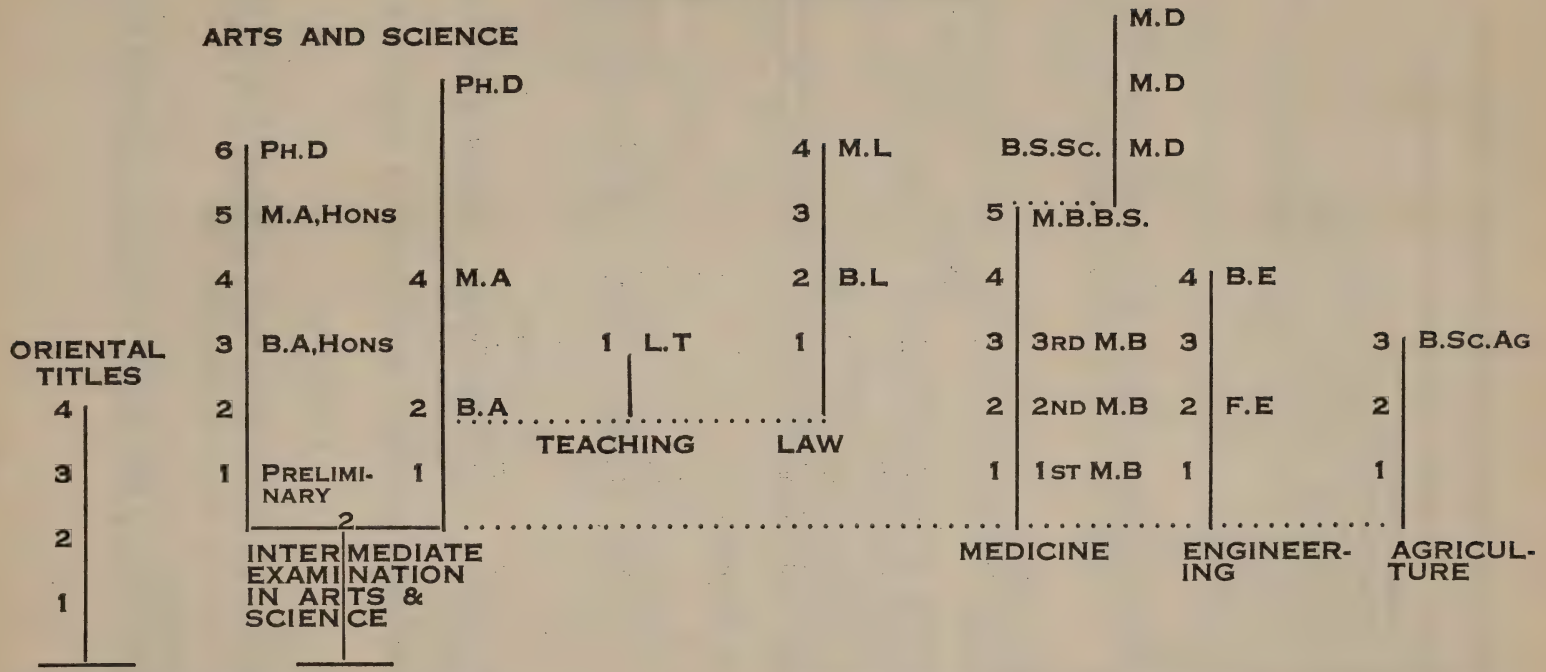
THE ENGLISH SCHOOL.

1 2 3 4 5 A B C (1) (2) (3)

PRIMARY 5 years — MIDDLE 3 years — HIGH 3 years

The usual plan of an English school in the Presidency is FIVE plus THREE plus THREE, altogether ELEVEN YEARS. In some cases, with the addition of another year in the primary, the system is divided into SIX plus THREE plus THREE, altogether TWELVE years. In the Primary school, English is begun in the third standard or grade. It usually consists of 5 grades or, as they are called in India, standards. The Middle school is otherwise known as the Lower Secondary School. It consists of 3 grades or Forms. The High school consists of the Fourth, Fifth and Sixth Forms. At the end of the sixth form the students have to pass the Secondary School Leaving Certificate Examination, success in which admits them to college.

COLLEGIATE EDUCATION



L.T—Licentiate in Teaching; M.L—Master of Laws;
B.L—Bachelor of Laws.

M.B.B.S.—Bachelor of Medicine and Bachelor of Surgery.
B.S.Sc.—Bachelor of Sanitary Science.
B.E.—Bachelor of Engineering.
F.E.—First Examination in Engineering.
B.Sc.Ag—Bachelor of Science in Agriculture.

Chart II. UNIVERSITY ORGANIZATION IN THE PRESIDENCY

I. The University of Madras

The Visitor (the Governor-General).
The Chancellor (the Governor of Madras).
The Pro-chancellor (the Minister of Education).
The Vice-Chancellor (full time paid officer, appointed by the Chancellor from among five recommended by the Senate).

The Authorities.

1	2	3	4	5	6	7
The Senate	The Syndicate	The Academic Council	The Faculties	The Board of Studies	The Council of Affiliated Colleges	Such as appointed by Statutes from time to time

The Colleges.

The Constituent	The Affiliated	The Oriental

*A Registrar is one of the officers of the University.

II. The Andhra University.

The Visitor (the Governor-General).
The Chancellor (the Governor of Madras).
The Pro-Chancellor (nominated by the Chancellor, for three years).
The Vice-Chancellor (full time officer, elected by the Senate).

The Authorities.

1	2	3	4	5	6
The Senate	The Syndicate	The Academic Council	The Faculties	The Board of Studies	Such as declared by Statutes from time to time

The Colleges

University Colleges	Affiliated Colleges	Special Grade Colleges.

* A Registrar is one of the officers of the University.

III. The Annamalai University is in the process of formation at the present time.

EXPLANATIONS

1. *The Visitor.*

The Governor General is the Visitor in the Madras and Andhra Universities. He has the right to cause inspections of the Universities to be made, as he directs, from time to time.

2. *The Chancellor.*

The Governor of Madras in both cases is the Chancellor, and, as such, he is the head of the Universities and President of the Senate.

3. *The Pro-Chancellor.*

In the case of the Madras University he is the Minister of Education, while in the case of the Andhra University he is nominated by the Chancellor. He exercises all the functions of the Chancellor in his absence.

4. *The Vice Chancellor.*

He is the paid officer appointed by the Chancellor in the case of the Madras University and is elected by the Senate in the case of the Andhra University. He is the principal executive officer of the University.

5. *The Senate.*

It is the supreme governing body of the Universities and has the power to review the actions of the other Authorities.

6. *The Syndicate.*

It holds, controls, and administers the property and funds of the University. It directs the inspection of Colleges, arranges for University Examinations, and submits its annual report to the Senate.

7. *The Academic Council.*

It is the academic authority of the University and has the general regulation and control of teaching within the University. It advises the Syndicate on all academic matters.

8. *The Council of Affiliated Colleges.*

This council functions only in the University of Madras. The Andhra University does not have it. It advises the Syndicate and the Academic Council on any matter affecting the affiliated Colleges.

9. *The Faculties.*

The Madras University has eight Faculties (Arts, Science, Law, Medicine, Engineering, Teaching, Commerce, and Agriculture), and the Andhra University ten Faculties. It has no Faculty of Law, but it has three Faculties (Oriental Learning, Technology and Fine Arts) which the Madras University does not have. A Faculty is primarily concerned with courses of study and examinations prescribed by the University.

10. *The Boards of Studies.*

The Madras University has 24 Boards of Studies, while the Andhra has 16. These Boards are attached to departments of teaching. They recommend text books, courses of study, examinations, and examiners, and report on any matter referred to them by the Academic Council or the Faculties.

11. *A Registrar.*

He is a whole time officer, who acts as Secretary of the Senate, Syndicate, and Academic Council at the Andhra University, and at Madras, as Secretary of the Council of Affiliated Colleges also.

DEFINITIONS

1. A "*Constituent College*" means a college, maintained or recognized by the University, and situated within the territorial limit of the University, which in the case of the Madras University, is a radius of ten miles from Fort St. George.

2. A *"University College"* means a college which provides honors or post-graduate courses. This term is used only by the Andhra University.

3. An *"Affiliated College"* means a college recognized and approved by the University as meeting its requirements and hence affiliated with it, which term in the case of the Madras University is applicable only to colleges outside the limits of the Madras University (ten miles radius) but within the area of the University. It includes Arts as well as Professional colleges.

4. A *"Special Grade College" or "Oriental College"* means an institution providing courses of Study in Oriental languages and preparing students for University examinations.

5. A *"First Grade College"* means a college providing courses of study to qualify students for admission to the B. A. Degree Examination. It corresponds to the "Senior College" in the United States.

6. A *"Second Grade College"* means a college which provides courses leading up to the Intermediate Examination (2 years after college entrance). It corresponds to the "Junior College" in the United States.

7. A *"Principal"* means the head of a college. It corresponds to the "President" of an American college.

8. A *"Hostel"* is a unit of residence for students, maintained or recognized by the University.

9. *S. P. G.* stands for the Society for the Propagation of the Gospel.
S. P. C. K. stands for the Society for Promoting Christian Knowledge.
L. M. S. stands for the London Missionary Society.
C. M. S. stands for the Church Missionary Society.

B. *The Collegiate Educational System in the Presidency*

A high school student before graduation from the high school and admission to college, must pass the Secondary School Leaving Certificate Examination, which lasts for about a week (both forenoon and afternoon) usually covering the work done in the school during the last three years. The examination is the same for all recognized high schools; the question papers are set by persons appointed by the Director of Public Instruction, and are marked by an external board of examiners. These examinations are conducted in the English language in all subjects, except the Vernacular. Steps are now being taken to approve of the use of the Vernacular in answering the question papers. Those who meet the requirements for a pass in the examination are declared "eligible" for admission into any of the colleges of the University.

A college year begins usually the last week in June or the beginning of July and lasts till the end of the next March. All colleges in the University areas are affiliated with the Universities. The degrees are conferred, not by the colleges but by the Universities. Hence all the colleges in the respective University areas have to follow the same curricula, as laid down by the Universities, and prepare their students for the same examinations. There are two University Examinations for Arts col-

leges leading to the B. A. Degree—the Intermediate Examination at the end of the second or sophomore year, and the B. A. Examination at the end of the fourth or senior year. No student can be admitted to the third year class (Junior) of any college, unless he has passed the intermediate examination of the Universities. The question papers and the answer papers are set and evaluated by external examiners. All examinations, so far, have been in English, excepting those on the Vernacular.

English is a common subject for all students every year. A Vernacular or Classical language is compulsory too. The other subjects are divided into "groups" consisting of courses on a specified number of allied subjects. The colleges decide which groups they will offer, and also select the required number of subjects, to be offered under that group. A student electing a group must study those subjects included within the group. The election of courses, as is prevalent in American colleges, does not exist in India. Yearly examinations by the respective colleges are held and the promotion of a student to a higher class depends upon the results in these examinations. The college examinations in the second and fourth years are called "Selection examinations" as the colleges select the students who shall appear for the University examinations. When a student passes the B. A. examination, he receives the degree from the University, and not from the college. Hence the value of a degree is not dependent upon the standard of a college, as it is in the United States. Commenting upon this, the Quinquennial Reviewer of Education in India, writes, "It would be most unfortunate, if in India, as in the United States of America, a degree ceased to possess any intrinsic value, and was dependent for recognition on the status and reputation of the particular University by which it was conferred."[53]

The Madras and Andhra Universities have at present three characteristics. (a) They are secular institutions. They take no account of religious education, nor do they have any theological colleges. (b) They are utilitarian in purpose. They aim at giving an education which will finally, if successful, earn a degree, which, in turn, will earn a livelihood. (c) They are, for the most part, conducted in English. An attempt is being made at the Andhra University to introduce the Telugu as the medium of instruction and examination.

These two universities exercise influence over students in three ways: (a) they fix the course of study, (b) they examine the students, (c) they require them to study in recognized colleges and stay in recognized hostels, when not living with their relatives. The function of the Universities is three-fold also.

[53] *Eighth Quinquennial Review of Education in India*, Vol. 1, p. 11.

(A) They recognize institutions and inspect them. (B) They affiliate with colleges, examine their students, and grant degrees. (C) They provide University training, and post graduate studies through their institutions, arrange for lectures, employ University Professors, and Readers, and encourage research work through scholarships. They are not therefore mere examining and degree granting institutions, as many think them to be. Nor are they teaching Universities, in the fullest sense of the phrase.

2. *Missionary Colleges and the State*

1. Since the State cannot educate all its people, it invites the cooperation of all who are interested in education. Hence it emphasizes private enterprise. Reliance on private effort, therefore, keeps the educational system from being completely officialized or stereotyped.

2. Moreover, since the State is wedded to a policy of the strictest religious neutrality, it welcomes any educational institution in which religious training is offered. Thus the State tries to save education from complete secularization. It leaves it to the institutions founded by religious bodies to incorporate into their system, religious training. It promises that it shall not take any notice of such religious instruction in its periodical examinations and inspections. It adheres to its traditional policy of religious neutrality.

3. The State aids private educational effort, and has a well-worked out system of Grant-in-aid. Thus it encourages private effort with pecuniary help. If the college measures up to a certain standard, in regard to staff, equipment and instruction, no notice being taken of religious instruction, the State bears a certain proportion of the expenses incurred by the college, in matters of salary of the staff, new buildings, science equipment, library improvement, hostels, etc. Since the college receives this help and State recognition, it must meet certain requirements of the State with regard to the efficiency of the college and submit to its inspection from time to time.

4. The State makes missionary education an integral part of one comprehensive national system of education. It is a mistake, therefore, to think of three separate systems of education —missionary, state and indigenous. There is only one system of education, of which the State, the Missions and the Local Bodies are component parts. The State mobilizes every educational resource in the country, reviews it, encourages it, and when satisfied, recognizes it, and gives it its due place in the educational system.

5. Missionary education is therefore in PARTNERSHIP with other agencies of education. Hence, there must not be rivalry but co-operation. In order to make effective such a partnership, the State requires three things: (a) Missions shall have a financial stake in the system. Without financial contribution for a common cause there cannot be real partnership and community of interests among partners. (b) Missions shall submit their educational institutions to inspection, since partnership implies scrutiny, and inspection is but another name for educational scrutiny. By such a systematic inspection, co-ordination among the partners is effected. (c) Missions shall be represented in educational conferences and on boards, and have a voice in the shaping of educational policies. The Senate, the Syndicate, the Academic Councils, the Council of Affiliated Colleges, the Faculties, and the Board of Studies have had missionary educational representation. Consultations among the partners is essential to mutual understanding, to the elimination of friction and to the success of an enterprise. In educational effort also, this is felt to be necessary.

6. Since missions are welcomed by the State to enter into a common partnership in the great task of educating India and thus form a component part of the one great national system of education, and since they are promised freedom from interference in the religious education of their colleges, and since they are financially helped to carry on their educational enterprise, for which assistance they are asked to submit their colleges for inspection and meet the standard requirements of the University, missionary education today has received more from this relationship with the State than it has lost, though critics can be found who would decry such an alliance as unholy. That is the main reason, however, why its academic institutions are invariably better than its theological schools in the Presidency.[54]

[54] See Meston, W.: *Aspects of Indian Educational Policy*, pp. 1–32.

TABLE 1

Scholars According to Communities

Communities	Population Census, 1921		Scholars				Percentage			
	Males	Females	1922		1927		1922		1927	
			Males	Females	Males	Females	Males	Females	Males	Females
Europeans and Anglo-Indians...	17,301	16,968	4,924	4,837	5,222	4,993	28.5	28.5	30.2	29.4
Indian Christians	656,746	670,469	94,676	53,347	122,327	70,592	14.4	7.9	18.6	10.5
Mohammedans	1,404,000	1,436,488	151,781	41,307	214,560	64,008	10.8	2.9	15.3	4.5
Brahmins	731,079	732,156	141,481	48,536	151,863	59,805	15.2	6.6	20.8	8.2
Non-Brahmins	14,631,123	15,044,580	915,521	202,759	1,257,123	294,373	6.3	1.3	8.6	2.0
Depressed Classes	3,125,900	3,246,174	133,540	29,359	210,720	43,106	4.3	0.9	6.7	1.3
Buddhists	720	496	101	16	107	41	14.0	3.2	14.9	8.3
Parsis	269	260	65	58	64	59	24.2	22.3	23.8	22.7
Aborigines	289,831	288,567	11,493	1,200	18,590	1,510	4.0	0.4	6.4	0.5
Others	13,780	12,078	1,750	271	2,685	1,440	12.7	2.2	19.5	11.9
Total	20,807,749	21,448,236	1,455,332	381,690	1,983,261	539,927	7.0	1.8	9.5	2.5

	1922	1927
Students studying English	257,460	330,243

TABLE 2

See unabridged edition, Teachers College, Columbia University, New York, N. Y.

TABLE 3

SCHOLARS IN COLLEGES SINCE 1900

Colleges	1902		1907		1912		1917		1922		1927	
	Men	W	Men	W	Men	W	Men	W	Men	W	Men	W*
rts	3,744	35	4,648	39	4,893	46	7,540	184	7,843	384	11,770	488
riental							186		238		356	2
rofessional	720	8	921	15	859	3	1,640	35	1,988	38	2,120	98

*W stands for women.

TABLE 4A

SCHOLARS IN COLLEGE CLASSIFIED ACCORDING TO WEALTH (MARCH, 1927)

Colleges	Rich	Middle	Poor
Arts Colleges for Men			
Men	833	8,820	2,117
Women	6	61	5
Arts Colleges for Women			
Women	45	328	43
Oriental Colleges for Men			
Men	3	133	220
Women	..	1	1
Professional Colleges for Men			
Men	160	1,638	167
Women	..	57	..
Professional Colleges for Women			
Women	1	40	..

TABLE 4B

SCHOLARS IN COLLEGES CLASSIFIED ACCORDING TO OCCUPATION OF PARENTS OR GUARDIANS

Colleges	Officials	Petty Officials	Traders	Landholders	Artisans	Coolies	Mendicants	Others
Arts, for Men								
Men	3,464	1,608	1,211	4,805	79	83	52	468
Women	54	8	..	8	..	..	..	2
Arts, for Women								
Women	298	12	23	36	1	..	6	40
Oriental, for Men								
Men	13	27	9	204	8	42	10	43
Women	..	..	..	2	..	..	..	..
Professional, for Men								
Men	778	49	112	801	12	12	14	187
Women	25	..	3	5	..	..	..	24
Professional, for Women.....								
Women	28	..	2	7	..	..	..	4

3. *General State of Collegiate Education in the Presidency With Statistics*

Inferences from the Tables

(Data for all the tables taken from the Reports of the Director of Public Instruction, Madras.)

Tables I–III deal mainly with the general state of Collegiate Education in the Presidency in 1927. The following inferences are deduced from—

Table I.

1. Out of a male population of 20,870,749, the male scholars are 1,983,261 or 9.5%, and out of a female population of 21,448,-236, the female scholars are 539,927 or 2.5%.

2. Women are more in number than men, in the Presidency. Likewise among the Indian Christian community.

3. About one-third of a million scholars in schools of all grades in the Presidency are studying English. In 1922, it was only one-fourth of a million.

Table II.

4. Out of 1,983,261 male scholars, 14,246 are in colleges or .72%, and out of 539,927 female scholars, 588 are in colleges or .10%. Totalling 14,834 in colleges, or 41%.

5. During the last five years, the number of colleges have risen from 61 to 77, an increase of 16, and the college students from 10,491 to 14,834, an increase of 5,343, in other words, an increase of 51%. Of this increase 111 were women.

Table III.

6. In the last quarter of a century, there has been a striking growth in student strength in colleges. In 1902, there were 4,464 male students and 43 female students. In 1927, there were, 14,246 male students and 588 female students, an increase of 219% for males and 1,268% for females.

Table IV.

7. The classes which are called "middle" from the economic point of view send the largest number of students to college. It is also to be noted that the poorer classes send more students to colleges than the richer classes—2,553 from the poorer classes against 1,048 from the richer classes in 1927.

8. The landholders send the largest number of students to colleges, next come the officials, and then the petty officials.

9. However, it is to be noted that there are six times as many students in the Arts colleges as there are in the Professional, in spite of the fact that the landholders supply the largest percentage of college students.

10. If we leave out of consideration those in intermediate Arts education (see Table VII), those who entered the B. A. Degree and post graduate classes in 1927, were 4,604 men and 110 women, while all the professional colleges had only 2,177 men and 41 women. Literary education is much more sought after than professional education!

11. Though the landholders send more students to college than any other class, still of their 5,868 students only 813 entered the professional colleges. In the Agricultural colleges, the entire student strength was only 82 (see Table VIII) and yet the Law College had a strength of 967! India is a great agricultural country; about 80% of her population lives in villages. This mad rush for a literary education as it is a passport to Government service is not going to help India by any means. Already unemployment is the hue and cry of the Presidency. Those who finish their literary education and cannot get a job finally land in the Law College. Hence its strength of 967 is the highest among the Professional Colleges.

4. *Missionary Collegiate Education in the Presidency*

Tables V–VII and graphs A to D deal with missionary collegiate education in the Presidency.

Graphs A–D, see unabridged edition, Teachers College Columbia University, New York, N. Y.

I. *Men's Arts Colleges.*

A. *Number of institutions under different managements.*

See Graphs No. A.

TABLE V

NUMBER OF MEN'S ARTS COLLEGES UNDER DIFFERENT MANAGEMENT SINCE 1900

	1902	1907	1912	1917	1922	1927
Mission Colleges	22	19	12	12	12	14
Combined number of Colleges other than Mission	15	15	17	19	23	25
Non-Mission Aided Colleges	8	7	8	9	13	15
Non-Mission Non-Aided Colleges	3	3	2	2	—	—
Government, Municipal and Board Colleges	4	5	7	8	10	10
Total number of Colleges	37	34	29	31	35	39

Inferences.

1. Until twenty years ago, there were more mission colleges in the Presidency than all other colleges combined (government, municipal, board, aided and non-aided).

2. Except in 1922, mission colleges were well over 50% of the combined number of colleges during the quinquennial periods.

3. Until twenty years ago, mission colleges were more than half the number of all colleges in the Presidency, and in the last twenty years, missions contributed well over one-third of the total number of colleges in the Presidency.

4. Mission colleges were always more numerous than either the combined Government, Municipal, and Board Colleges, or the Non-aided Colleges.

5. Until ten years ago, mission colleges were more in number than non-mission aided colleges, and during the last two quinquennial periods, the non-mission aided colleges have exceeded the number of mission colleges by one only.

6. While until 1907 the number of mission colleges exceeded, individually and collectively, the number of colleges managed by other non-mission agencies, it dropped considerably in 1912. From then on, quality and not quantity was aimed at by mission colleges.

7. Non-mission non-aided colleges dropped out after 1917, or received government aid from that year.

B. *Student Strength.*

TABLE VI

STUDENT STRENGTH IN MEN'S ARTS COLLEGES UNDER DIFFERENT MANAGEMENT SINCE 1900

See Graph B.

	1902	1907	1912	1917	1922	1927
Mission Colleges	2,070	2,149	2,462	3,849	3,729	4,897
Non-Mission Aided Colleges	537	1,017	1,126	1,924	2,320	4,100
Non-Mission Non-Aided Colleges	209	190	130	258	——	——
Government, Municipal, Board Colleges	953	1,318	1,204	1,542	1,843	2,845
Combined Strength in all Colleges other than Mission	1,699	2,525	2,460	3,724	4,163	6,945
Total strength in all	3,769	4,674	4,922	7,573	7,892	11,842

Inferences.

1. Mission colleges always taught more students than did the colleges under any other single agency or even than did the combined number of government, municipal, and board colleges.

2. Though the number of non-mission aided colleges exceeded that of the missions by one after 1922, at no period in the history of the Madras Presidency did those colleges have anywhere near the number of students taught in mission colleges. This clearly illustrates the decided popularity of mission colleges over other colleges under different managements.

3. A decade ago mission colleges taught more students than the combined student strength in government, municipal, board, non-mission aided, and unaided colleges.

4. Mission colleges always taught well over one-third of the entire student population.

II. *Women's Arts Colleges.*

A. *Number of Colleges under Different Managements.*

See Graph No. *C.*

TABLE VII

NUMBER OF WOMEN'S ARTS COLLEGES UNDER DIFFERENT MANAGEMENTS SINCE 1900

	1902	1907	1912	1917	1922	1927
Mission Colleges	3	2	2	2	4	4
Government Colleges	0	0	0	1	1	1
Colleges other than Mission or Government	0	0	0	0	0	0
Total number of Colleges	3	2	2	3	5	5

Inferences.

1. There are no colleges for women located in the Presidency which are not either mission or Government.

2. During the quinquennial periods before 1917 women's Arts collegiate education in the Presidency was entirely in the hands of missions.

3. During the last decade between 67 and 80 percent of women's Arts colleges were run by missions.

4. Missions have contributed to the number of women's Arts colleges much more than to the number of colleges for men.

B. *Student Strength.*

See Graph No. *D.*

TABLE VIII

STUDENT STRENGTH IN WOMEN'S ARTS COLLEGES UNDER DIFFERENT MANAGEMENTS SINCE 1900

	1902	1907	1912	1917	1922	1927
Mission Colleges	10	13	15	81	157	241
Government Colleges	..	..	..	70	178	175
Total number in Colleges	10	13	15	151	335	416

Inferences.

1. The growth of the number of students in women colleges in the Presidency during the last decade as compared with the previous, has been extremely rapid.

2. With the single exception of the quinquennial year 1922, mission colleges taught more women than the Government colleges.

3. In 1927 mission colleges taught well over half the number of women attending college.

4. Women's collegiate education in the Presidency is even more indebted to missions than men's education is.

5. *The Indian Christian Community*

Tables I, IX–XII—Concern the Indian Christian community among other communal divisions. Inferences deduced from them are:

Table I.

1. Out of 656,746 Indian Christian males, 122,327 are in schools, or 18.6%; and out of 670,469 females, 70,592 are in schools, or 10.5%.

2. There are more Indian Christian women than men.

Table IX and X.

3. Out of 122,327 Indian Christian male scholars, 1,195 are in colleges (Arts and Professional) or .97%, and out of 70,592 female scholars, 244 are in colleges or .31%, totalling .64%, which percentage is much better than that of the whole population viz.—41%.

4. But when we compare the Indian Christian community with the Brahmin community, the discrepancy is appalling. Out of 1,463,234 Brahmins in the Presidency, 8,131 are in colleges. Out of 1,327,215 Christians, only 1,439 are in colleges. In other words, a Brahmin community which is only about one-tenth larger than the Indian Christian community has about five and one-half times as many students in college. The two great handicaps of the Indian Christians are that most of them are from depressed classes and that many of them are poor.

5. When we turn to women students, however, we find that while the Indian Christian women are about 10% less than the Brahmin women in number, they contribute four times as many women students in colleges as do the Brahmins. This fact is another witness to the results of missionary education of women.

Table XI.

6. Indian Christian males make up 8% of the Arts college population and 18.8% of the Professional while the Brahmins 55% of the Arts college population and 33.8% of the Professional. But in order to appreciate what missions have done we must look at the depressed classes which contribute .03% of the Arts College population and 5.1% of the Professional.

Table XII.

7. Out of every thousand male scholars belonging to each one of the Brahmin, Indian Christian, and "Depressed Classes"

TABLE IX

RACE OR CREED OF SCHOLARS IN THE DIFFERENT CLASSES OF ARTS COLLEGES (1927)

	Europeans and Anglo-Indians		Indian Christians		Brahmans		Non-Brahmans		Depressed Classes		Mohamedans		Buddhists		Parsis		Sikhs		Others		Totals	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Total Population (Census of 1921)	17,301	16,968	656,746	670,469	731,079	732,156	14,631,123	15,044,580	3,415,731	3,534,741	1,404,000	1,436,488	720	496	269	260			13,780	12,078	20,870,749	21,448,236
Collegiate Education																						
Intermediate																						
First Year	13	16	312	113	2,203	29	1,444	31	16	2	161	2	..	..	..	1	1	..	2	..	4,152	194
Second Year	10	18	259	50	1,891	12	1,159	21	9	..	114	1	1	..	1	..	..	..	..	..	3,444	102
Degree Classes																						
Third Year	10	10	217	25	1,459	8	629	20	17	..	73	1	..	..	..	..	..	..	..	..	2,405	64
Fourth Year	7	6	183	34	1,101	6	621	10	6	..	40	..	..	..	..	..	..	..	..	..	1,959	56
Fifth Year	2	..	9	..	86	..	64	..	..	..	..	..	..	..	..	..	..	..	..	..	161	..
Post Graduate																						
Sixth Year	1	..	9	..	40	..	28	..	..	..	1	..	1	..	..	..	..	..	..	..	79	..
Seventh Year ...	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total	43	50	989	222	6,780	55	3,945	82	48	2	389	4	2	..	1	1	1	..	2	..	12,200	416
Total in Recognized School Education.	4,920	4,604	149,615	33,432	158,725	32,236	1,358,220	149,608	256,096	7,520	222,989	18,053	107	33	54	65	10		2,969	1,123	2,153,705	246,674
Total in Unrecognized Institutions.	..	..	2,746	39	3,367	107	30,609	469	9,007	75	35,452	436	6	..	..	..	..	..	1	..	81,188	1,126
Grand total ...	4,963	4,654	153,350	33,693	168,870	32,398	1,392,774	150,159	265,151	7,597	258,830	18,493	115	33	55	66	11	..	2,972	1,123	2,247,093	248,216

TABLE X

RACE OR CREED OF SCHOLARS IN PROFESSIONAL COLLEGES AND SCHOOLS (1927)

		European and Anglo Indians		Indian Christians		Brahmins		Non-Brahmins		Depressed Classes		Mohamedans		Buddhist		Parsis		Sikhs		Others		Total		
		*M.	W.	M.	W.	M.	W.	M.	W.	M.	W.	W.	M.	M.	W.	M.	W.	M.	W.	M.	W.	M.	W.	
	Colleges																							
A	Law	..	..	20	..	684	..	241	..	..	..	..	22	..	..	..	..	..	..	..	..	967	..	A
B	Medicine	17	..	112	..	266	..	177	..	..	..	..	13	..	..	1	..	..	..	..	..	586	..	B
C	Education	1	7	41	22	158	4	23	8	..	..	..	1	..	..	..	..	..	..	..	..	224	41	C
D	Engineering	3	..	21	..	97	..	49	..	..	..	..	12	..	..	1	..	..	..	..	..	183	..	D
E	Agriculture	..	..	5	..	47	..	29	..	..	..	..	1	..	..	..	..	..	..	..	..	82	..	E
F	Commerce	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	F
G	Forestry	..	..	3	..	21	..	19	..	..	..	..	16	..	..	..	..	3	..	..	..	62	..	G
H	Veterinary Science	2	..	4	..	29	..	30	..	..	..	..	8	..	..	..	..	..	..	..	..	73	..	H
	Totals	23	7	206	22	1,302	4	568	8	..	..	..	73	..	..	2	..	3	..	..	..	2,177	41	
	Schools																							
A	Art	10	..	74	..	34	..	352	..	24	..	..	..	..	..	..	..	..	..	..	..	494	..	A
B	Law	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	B
C	Medicine	23	3	96	44	399	9	280	17	..	..	..	10	..	..	..	..	..	..	..	..	803	73	C
D	Normal and Training	..	86	1,696	1,267	2,778	45	3,168	329	491	..	22	564	80	..	..	..	..	..	..	2	8,697	1,891	D
E	Engineering	..	..	33	..	195	..	114	..	6	..	..	3	..	..	..	..	..	..	..	..	381	..	E
F	Technical	270	60	1,161	751	253	46	799	82	361	..	148	371	5	..	..	..	..	..	..	..	3,215	1,092	F
G	Commercial	94	..	116	77	984	..	467	..	19	..	..	60	..	..	..	..	..	..	..	..	1,740	..	G
H	Agriculture	..	..	51	..	2	..	17	..	..	..	..	2	..	..	..	..	..	..	..	..	72	..	H
I	Reformatory	2	..	33	..	9	..	219	..	58	..	..	42	..	..	..	..	..	..	..	..	363	..	I
J	Schools for Defectives	5	..	96	77	2	1	24	24	23	..	5	7	1	..	..	..	..	..	..	..	157	108	J
K	Schools for Adults	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	K
L	Other Schools	..	15	63	90	3,725	610	2,020	45	21	..	..	27	..	..	..	..	..	..	14	..	5,870	760	L
	Totals	404	164	3,419	2,229	8,381	711	7,490	497	1,003	..	175	1,086	86	..	..	..	..	..	14	2	21,797	3,864	
	Grand totals	427	171	3,625	2,251	9,683	715	8,058	505	1,003	..	175	1,159	86	..	2	..	3	..	14	2	23,974	3,905	

* M—Men; W—Women.

Tables 11 and 12. See unabridged edition, Teachers College, Columbia University, New York, N. Y.

communities, the Brahmins contribute 46 students to Arts and 43 to Professional colleges, while the Christians contribute only 8 to Arts and 29 to Professional, and the Depressed Classes none to Arts and 5 to Professional.

Table X

8. When we turn to Professional-college-preferences, we find that medicine appeals most to Indian Christian students. In 1927 there were 112 Indian Christian students in medical colleges, and 89 in 1926, while in all the other 7 professional colleges only 94 in 1927 and 66 in 1926. But the lack of women students in medical colleges is alarming. In the medical schools of the Presidency in 1927 there were 96 Indian Christian male students and 44 women students.

9. Education is the next preference of Indian Christian professional college students. But it is the first preference of the Indian Christians of the Secondary school grade. In 1927 there were 41 men and 22 women students in the Training College, and 1,696 men and 1,267 women students in the Training schools, in contrast to 89 and 24 in the Training College and 1,609 and 1,176 in the Training schools in 1926. Of the women choosing education, the Indian Christian Community has by far the largest number in the whole Presidency. The hope of supplying an adequate number of teachers for elementary and high schools lies more with the Christian women in India than with any other group.

10. Engineering and Law stand third in the preference of the Indian Christian college students and have about equal attraction—21 and 20 in 1927, and 19 and 18 in 1926, respectively.

11. Scientific agriculture is India's great need, and yet so very few Indian Christian students enter this profession. In the Agricultural College there were only 5 Indian Christians in 1927, and 3 in 1926. Compare this with the 20 students in Law. But in the Agricultural schools the showing of this group is a little better: there were 51 enrolled in 1927 and 1926.

12. Technical and Industrial schools have the second preference of Indian Christian school students (second to teaching). There were 1,161 students in these schools in 1927 and 1,110 in 1926.

13. It takes two years successful undergraduate training in college before Indian Christian students can enter the Professional colleges, except Law which requires four years. Hence if we leave the Intermediate students out of consideration we find that while 418 men and 39 women Indian Christian students

(457) entered the Degree classes (Junior, Senior and Postgraduate) of Arts colleges in 1927, only 206 men and 22 women (228) entered the Professional colleges. The need for more Indian Christian students in Professional colleges is very great.

14. The great moral of this analysis is that since missions do not have more than a single separate Professional college and one training section, they should encourage Indian Christian students to enter the different professions, in order that the group may make a well-rounded contribution to the life of the Presidency. Since such professional training is costly, a very generous scheme of scholarships and fellowships should soon be put into force. This will cost the missions much less than the opening of medical or agricultural or technical colleges. Protestant missions must open at least one College of Education for men, as they have already one for women.

Tables 13, 14, 15 on Finance. See unabridged edition, Teachers College, Columbia University, New York, N. Y.

TABLE XVI

NAME, MANAGEMENT AND DATES OF AFFILIATION OF THE MISSION COLLEGES IN THE PRESIDENCY OF MADRAS (1928)

Location and Name	Management	When Founded	When a Second Grade College	When a First Grade College
A. Catholic Affiliated with the University of Madras				
First Grade Arts—MEN				
1. Madras, Loyola	Society of Jesus, Madura Mission	1925	....	1925
2. Trichinopoly, St. Joseph's	Society of Jesus, Madura Mission	1844	1871	1877
3. Mangalore, St. Aloysius	Society of Jesus	1880	1882	1887
4. Palamcottah, St. Zavier	Society of Jesus	1880	1893	1925
WOMEN				
5. Mangalore, St. Agnes	Sisters of the Apostolic Carmel	1921	1921	1924
Second Grade—WOMEN				
6. Trichinopoly, Holy Cross	Order of the Holy Cross	1901	1924	....
Professional				
7. Trichinopoly, St. Joseph's Teacher Training Section	Society of Jesus, Madura Mission			

NAME, MANAGEMENT AND DATES OF AFFILIATION OF THE MISSION COLLEGES IN THE PRESIDENCY OF MADRAS (1928)—*(Continued)*

Location and Name	Management	When Founded	When a Second Grade College	When a First Grade College
B. Protestant				
Affiliated with Madras University				
First Grade Arts—MEN				
1. Madras, Christian	Interdenominational — 7 Societies	1835	1865	1867
2. Madura, American	American Congregationalists —Board of Commissioners	1842	1881	1913
3. Mannargudy, Findlay	Wesleyan Missionary Society	1840	1893	1913
4. Trichinopoly, Bishop Hebers	Society for the Propagation of the Gospel	1850	1873	1883
WOMEN				
5. Madras, Women's Christian	Interdenominational — 12 Societies	1915	....	1915
Second Grade—MEN				
6. Calicut, Malabar Christian	Basel Mission	1848	1909	....
7. Madras, Wesleyan	Wesleyan Missionary Society	1851	1887	....
8. Tinnevelly, St. John's	Church Missionary Society	1835	1878	....
9. Vellore, Voorhees	American Arcot Mission (Reformed Church)	1868	1898	....
WOMEN				
10. Palamcottah, Sarah Tucker	Church Missionary Society	1862	1896	....
Professional—WOMEN				
11. Madras, St. Christopher	Interdenominational — 9 Societies	1923	....	....
Affiliated with Andhra University				
First Grade—MEN				
12. Guntur, Andhra Christian	United Lutheran Mission (American United Lutheran)	1848	1885	1926
13. Masulipatam, Noble	Church Missionary Society	1843	1864	1892[1] 1926[2]

*[1] (Madras University).
*[2] (Andhra University).

CHAPTER II

CATHOLIC MISSIONARY COLLEGIATE EDUCATION*

1. *The Structure of Catholic Mission Organizations in India.* [55]

The organization of Catholic mission work is two-fold: central and local.

1. *Central* comprising
   (a) the Pope — the Sovereign Pontif Pope Pius XI.
   (b) the Congregarion of Cardinals for mission affairs, divided into the Sacra Congregatio de Propaganda Fide, and the Congregation pro Ecclesia Orientali.
   (c) General Superiors of religious Congregations or Societies, having members in the Missions.
2. *Local* comprising
   (a) the Apostolic Delegate.
   (b) the Bishops of Dioceses.
   (c) the Vicars and Prefects Apostolic
   (d) the Superiors of Missions.

The Hierarchy of India was created by His Holiness Pope Leo XIII in 1886. There are at present ten ecclesiastical provinces in India. There are, in all, 44 units of jurisdiction in India.

2. *Catholic Missionary Orders and their Colleges*

Religious congregations in the Catholic church come into existence not by any command of the Pope or any other ecclesiastic superior but by mere private effort. Their origin is almost always the same; a zealous man, a devout virgin, or a pious widow, gathers together a body of like minded people and starts the organization, which later is given recognition because of its usefulness. Within the One Catholic Church exist smaller groups of men and women who adopt a special mode of life based upon the observance of the three evangelical "counsels" viz. poverty, chastity, and obedience. These groups are known by the name of Religious Orders and Congregations. They exist as such only in the Catholic church. In their encyclicals the Popes call the religious orders the "pillars of the church."

The early beginnings of any religious Congregation are carefully watched by the Bishop of the Diocese. In due time, an application is made to the Local Bishop for its recognition, who, in turn, consults the Holy See, who invariably leaves the mat-

*History of missionary colleges compiled from college catalogues and answers to questionaires.

[55] See Catholic Directory of India, Ceylon & Burma, 1927, Published by the Madras Catholic Supply Society Ltd., Madras, 1927.

ter of recognition to the Bishop. If he approves, the unofficial congregation now becomes a religious Congregation of Diocesan right; that is to say, a Congregation is placed under the supervision and control of the local Bishop. The Holy See hears of the Congregation only through the Bishop who must submit to the Pope a detailed report of his administration every fifth year. The Congregation is directly under a superior, over whom is the local Bishop. When the Congregation has opened useful institutions in several dioceses, in order to secure unity of government the congregation ceases to be merely diocesan but applies to Rome for Pontifical recognition, according to the famous enactment of Leo XIII dated December 8, 1900. [56]

The Society of Jesus founded in 1540 by Ignatius Loyala had its influence very strongly felt in the educational realm in such a far off place as South India. In the spring of 1541 Francis Zavier came to India as the first missionary of this great society. The varied fortunes in the history of the society in Europe were also related to the progress of the Catholic Church in India.

In 1906 the Madura Mission of the Society of Jesus was formed. This mission is responsible for the maintenance of two great colleges in South India, the St. Joseph's college at Trichinopoly and the Loyola college at Madras.

The Society of Jesus, Foreign Mission Society of Paris, France, began operations from Pondicherry, the French colony founded by Bishop Palu in 1674. This society is responsible for the maintenance of St. Joseph's College for men. Besides these, the general Society of Jesus conducts St. Aloysius' College at Mangalore and St. Zaviers at Palamcottah, and the Sacred Hearts College at Bangalore.

During the latter half of the seventeenth century, there was strife in the Catholic ranks. An appeal was made to the Holy See to replace the Jesuits by the Discalced Carmelites. In the interests of peace the Holy See acquiesced, and accordingly in the year 1656 five Carmelites arrived at Malabar. The appointment of Bernardino in 1859 as Vicar Apostolic of Verapoly marked a new era in the establishment of monasteries for Carmelite Tertiary Fathers. A similar organization was also founded for women. The members of this organization are called Tertiary Carmelite Sisters. Their founder was the famous Discalced Carmelite Sister, Mary Theresa Veronica of Jesus. The Sisters of the Tertiary Carmel maintain St. Teresa College for women at Ernakulam, while the Sisters of the Apostolic Carmel are supporting St. Agnes College for women at

[56] See The Annual of the Apostolic Carmels' College and Schools in India and Ceylon, No. 5, Mangalore, 1926.

Mangalore. Until about 1926 this institute of Apostolic Carmel was merely diocesan, but it was made a Pontifical Institute by the Decree of Praise issued by the Holy See on May 12, 1926. [57]

The Diocese of Kottyam Native Fathers are responsible for the maintenance of St. Berchman's College at Changanacherry.

The Diocese of Trichinopoly and the Order of the Holy Cross run the Holy Cross College for women at Trichinopoly.

The Presentation Sisters, an Institute founded by Nans Nagle, which has today more than 2,000 sisters and which possesses flourishing institutions in four continents, was also responsible for women's collegiate education in South India, to an appreciable extent, during the early part of the twentieth century. By 1902 there were three Presentation Convent Colleges in South India—viz. St. Mary's at Georgetown, Madras, the Presentation College at Vepery, Madras, and the Convent College of the Holy Angels at Trivandrum, in the State of Travancore. But in 1907 the college departments of these institutions were closed because of the stringent new requirements of the Universities Act of 1904.

Professional training in education is given by the Society of Jesus, Madura Mission, St. Joseph's College at Trichinopoly. A teacher-training section is added to the Arts College.

IN THE MADRAS PRESIDENCY

FIRST GRADE COLLEGES

MEN'S

A. *Under the Society of Jesus, the Madura Mission.*

I. *The Loyola College, Madras.*

This college is a "Constituent" college of Madras University. It is intended "primarily for the benefits of the Catholics of Madras city and Presidency but open to all except lady students."

Unlike most other mission colleges, it started as a college without any attachment of a high school. Even here, it differed from most other colleges in as much as the Junior B. A. class was opened in July, 1925, while the first year University class (Junior Inter, or the Freshman class) was opened only in July, 1926. In July, 1927, the B. A. Honours classes were opened.

The college is residential and provides accommodation for 300 students. The grounds are extensive, and facilities for sports are amply provided.

The student strength in the college for 1927–28 was 468.

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[57] The Capuchin Mission Unit: *India and its missions.*

II. *St. Joseph's College, Trichinopoly.*

This is an "Affiliated" college of the University of Madras. The Jesuit Fathers of the Madura Mission founded it at Negapatam as early as 1844. It was transferred to Trichinopoly in 1883. It was affiliated with the University of Madras as a first grade college according to "Old By-Laws" in 1877, and according to the new By-laws in 1906. It is open to all classes and creeds but its "primary object is to provide opportunities of higher education to the large Catholic population of South India." It aims at being a residential college as far as possible. All the Catholic students who are unmarried and whose parents are not in Trichinopoly are obliged to reside at the Indian Catholic students' home. There are five other hostels intended mainly for non-Christian students.

This Catholic college has produced about 3000 graduates of Madras University, most of whom are non-Christians. It is an entirely self-supporting institution. It offers Honors courses also. Its student strength for 1927–28 was just one student less than a thousand! It is the largest mission college in the Presidency. Another very striking feature of this college is that its assistant manager is an Indian Catholic Father of the Society of Jesus—the Rev. J. M. Arulnather, S. J.

B. *Under the General Society of Jesus.*

St. Aloysius College, Mangalore.

This college was founded in 1880 by the Jesuit Fathers "to provide the Catholic youth of South Kanara with a sound liberal education." In 1882 it was affiliated to the University of Madras as a second grade college, and in 1887 it was raised to the first grade. Though primarily intended for Catholics, it is open to students of all classes and creeds. The college is situated on the western spur of Edyah Hill, overlooking the town of Mangalore —almost an ideal location.

Regarding the usefulness of the college, a correspondent in the *Hindu,* Wednesday, June 15, 1927, writes: "For many years, it has served not only the South Canara District but also Malabar, because it was the only first grade college on the West Coast. Even now, it attracts many students of North Malabar, and some even from the southern taluks. . . . The Jesuits deserve the gratitude of the districts of the West Coast for their untiring zeal for the promotion of higher education here."

The college provides separate accommodation for European, Indian Christian, Brahmin, and non-Brahmin students. A unique feature of the college, among the missionary colleges in South India, is its regulations regarding the parents and guar-

dians of the students. They are urged "to cooperate with the college authorities by enforcing discipline and regularity at home." They are recommended to call at the Principal's office once a month, preferably on holidays in the forenoon, "to ascertain from the college authorities what has been the conduct and progress of the student under their charge."

Until March, 1927, the college has produced about 500 graduates, of whom about 250 are Christians. The college strength for the year 1927–28 was 405.

2. *St. Zavier's College, Palamcottah.*

From a humble primary school started in 1880 by the Jesuit Father, Rottari, it is today a full fledged first grade college of the Tinnelvelly district. Its growth is typical of the way the missionary colleges in India grew to be what they are today. To the primary school was added a middle school in 1883, and it became a high school the year after. For the next 40 years it was a high school. But in 1923, it became a second grade college, and in 1925, a first grade college.

Though it is open to all classes and creeds, "its primary object is to provide opportunities of higher education to the large Catholic population of the Tinnelvelly district." It has a wonderful location in a salubrious plain outside the town. The main college building is an imposing structure that was finished in 1924 at a cost of Rs 160,000. There are four spacious houses for Christian and non-Christian students. "Residence in the college hostel is compulsory in the case of students who do not live with their parents or guardians."

A striking feature of the college is that the Rector of the institution is an Indian, the Rev. Father Gnanaprakasam, S. J. With this Indian Rector of 25 years experience, the institution became independent. Until then it was supervised by the superiors of the Catholic Mission at Palamcottah.

The student strength for 1927–28 was 247.

FIRST GRADE COLLEGES

WOMEN

Under the Sisters of the Apostolic Carmel

1. *St. Agnes College, Mangalore.*

This is the only Catholic college of the first grade for women among the colleges in South India recognized by the University of Madras. It is conducted by a Teaching Order, founded at Bayonne (France) in 1868, by an English lady, the Rev. Mother

Veronica of Jesus, *neé* Sophie Leeves. College classes were opened in 1921, and in 1924, it was raised to the first grade. Attached to the college is a hostel providing accommodation for 30 boarders. This is for Christian students. Cottages on the premises accommodate Hindus and others. All the students are under the direct control and supervision of the Principal and her staff. The college is residential. A new building was erected at a cost of Rs 6,800, towards which the Government gave a grant of Rs 2,500. The college offers no science courses either in the Intermediate grades or in the B. A. classes.

It is remarkable that fifty per cent. of its student strength comes from outside Mangalore. Though it is open to all classes and creeds (females only) it is primarily intended for Catholic girls. The rules regarding dress are rather remarkable. They are:

1. The collar should cover the collar bone and not be more than one inch below the base of the neck.
2. The sleeves should be two inches below the elbow.
3. The skirt should be well below the knees.
4. No transparent material should be used.

In addition to these, the students are "strongly recommended to talk only English on the college premises."

The student strength for the year 1927–28 was 68.

SECOND GRADE

WOMEN

Under the Order of the Holy Cross and the Diocese of Trichinopoly

1. *Holy Cross College, Trichinopoly.*

Starting in 1901 as a primary school, this institution became a Lower Secondary School in 1902, and in 1905 it was raised to a high school. Until 1914, for a period of thirteen years, the Rev. Father Billard managed this institution. After his death in 1914, the Bishop of Trichinopoly became its Patron, and he supplemented with his contributions the funds given by the Holy Cross Order which maintains the institution.

The college classes of the Intermediate Department were opened in July, 1923, and the college was affiliated as a second grade college with the University of Madras, in February, 1924. The college gives no science courses.

A striking feature of the institution is that it has a Training Class for school mistresses of the Secondary School grade attached to the college. The college strength for 1927-28 was 19.

PROFESSIONAL COLLEGES

Under the Society of Jesus, Madura Mission

The L. T. Section of the St. Joseph's College, Trichinopoly.

This is the only professional graduate training given by the Catholic missions through their institutions in the Presidency. Even though these classes on education form only a section, and not a separate college, valuable work in teacher training is being done. The student strength in the last quinquennium 1922–27, rose from 40 to 50.

CHAPTER III

PROTESTANT MISSIONS AND THEIR COLLEGES IN THE MADRAS PRESIDENCY

1. *Missionary Societies and Their Colleges*

There are two great inter-denominational missionary union Arts colleges in the Madras Presidency, viz. Madras Christian and Madras Women's Christian College, and one professional college, viz. St. Christopher's Training College, Madras. The first is supported by (1) the Church of Scotland Mission, (2) the United Free Church of Scotland Mission, (3) the Wesleyan Missionary Society, (4) The Church Missionary Society, (5) The American Baptist Foreign Mission Society, (6) The London Missionary Society and (7) The Reformed Church of America Arcot Mission. The second is supported by all these seven, and, in addition, five that lend their support. They are (8) Church of England Zenana Missionary Society, (9) American Madura Mission, (10) Canadian Presbyterian Mission, (11) Methodist Episcopal Mission and (12) American Lutheran Mission. Nine out of the 12 missions (omitting Nos. 2, 5, and 10) join together in supporting the third, the Professional college for women.

The United Free Church of Scotland Mission and the Church of Scotland Mission have been more intimately connected with Madras Christian College than any other mission. The Church of England Zenana Mission, the Canadian Presbyterian Mission and the Methodist Episcopal Mission never maintained any colleges of their own in the Presidency. The American Baptist Foreign Missionary Society maintained, for a little while, a second grade college at Ongole. That college is not any longer in existence. The London Missionary Society, besides helping to support the Union Colleges, has a college of its own at Nagercoil in the State of Travancore. The rest of the missions, the Wesleyan, the Church Missionary Society, the Arcot, the Ameri-

can Madura and the United Lutheran have colleges of their own in the Presidency, besides giving their support to these union colleges.

A Historical Sketch of the Union Mission Colleges

I. *Madras Christian College.*

The humble origin of this "Premier Missionary College of the Orient" is to be found in a small school opened in 1835 by the chaplains of St. Andrew's Church. In 1837 in response to the appeal of the chaplains the Rev. Mr. John Anderson took charge of the school and looked upon education as his life work. Hence the year 1837 marks the beginning of English education for the people of South India. The school came to be known as the General Assembly's school. In 1838 a Financial Board was instituted to cooperate with Mr. Anderson to raise necessary funds. In 1843 there occurred the Disruption of the Church of Scotland and the formation of the Free Church of Scotland, to which latter church the Scotch missionaries in Madras adhered. Fortunately the school's stability was not affected in any way by this disruption. In 1845 this Church of Scotland opened another institution by the same name, which, to avoid confusion, was later called the "Church of Scotland Missionary Institution." A rivalry of about sixty years between these two institutions ceased when they merged to form "Madras Christian College." Until 1863 the institution made little headway. The arrival of the Rev. Dr. William Miller gave a new impetus to educational work. In 1865 it became a second grade college, and two years later, a first grade college. The college has now become the most important Protestant missionary educational institution in South India. Dr. Miller wanted to place the college on a permanent inter-denominational basis, and his efforts succeeded in 1874 when the institution took the present name of Madras Christian College and had the added support of the Church Missionary and Wesleyan Missionary Societies. The college was incorporated in 1887. In 1911 the Church of Scotland Missionary Institution joined this college. In 1912 the London Missionary Society and the American Baptist Society cooperated with it, and in 1922 the American Arcot Mission joined the partnership so that today there are 7 distinct missionary societies which contribute to the maintenance of this college.

New college buildings were added from time to time as work expanded. A Professors' Retiring Fund was established in 1889, and the Teachers' Retiring Fund in 1895. There are today 6 large hostels for the accommodation of its students. The Madras Christian College Magazine, largely run by the professorial

staff, made its first appearance in July, 1885, and has since been regularly issued. A good scheme of district and intercollegiate scholarships exists today, it was the forerunner of the government plan of scholarships.

Having toiled for more than 39 years, Dr. William Miller resigned the Principalship in 1909, but was its Honorary Principal until July 15, 1923, when he died. His words regarding the aims of the college, written in 1891, and printed every year in the college calendar, would fittingly close our sketch:

> "The institution has sometimes changed its name, and has often within certain limits changed its methods. In all its changes and all its growth, it has nevertheless been faithful to the principles on which it was founded in 1837. Now as then, it aims at preparing for the glad recognition by India of the way in which the God of all the earth is leading mankind to Himself. Now as then, it gives the foremost place to the story of the facts and the inculcation of the principles in which divine love towards man is shown. Now as then, what it most desires is to make education an instrument of opening men's minds to moral and spiritual and Christian truth, and thereby to take a humble but useful part in the mighty work which Christ began, and which His Body, the Universal Church, is bound by every means within her power to further."

In the last Legislative Council of the Presidency, there were at least 20 Madras Christian College graduates. One was given a cabinet rank, and all the under-secretaries were alumni of the college.

2. *The Women's Christian College, Madras*

Even as early as 1909, missions in Madras were considering the question of establishing a union mission college for the higher education of women. Women were already being educated as far as the intermediate grade in the Sarah Tucker College, Palamcottah and at Northwick School, Madras. But there was no missionary college of the first grade rank that gave its students instruction for the Bachelor of Arts Degree. In February, 1911, the question was seriously opened again, and in November, 1912, the Conference of Missionaries called by the Edinburgh Conference Continuation Committee, met at Madras and drew up a scheme for the establishment of a women's college by missions. British, American and Canadian Mission Boards were approached for financial aid. As a result eleven mission boards cooperated in the support of the college from its very beginning, and a twelfth joined within the first year. In December, 1914, Miss Eleanor McDoughall, of Scotland, was appointed Principal of the college, and in July, 1915, the college opened its portals to receive its students.

The English "Sister College," Westfield, provided the first equipment. American generosity established the College House;

individual gifts bought the Hanson Gardens and built the hostel; the gift of an "Unknown American Friend to the glory of God" was embodied in the beautiful chapel and the "Seven Colleges Funds" were utilized in the Science Building. Mount Holyoke College in the United States is another "Sister College." Weekly prayers for the two sister colleges, in England and in the United States, are said in this college in India.

This college is not only inter-denominational but also international. It is a "Constituent" college of the University of Madras and is residential. It is situated in its own grounds in College Road, Nungambakam; about 110 students and ten professors reside on the grounds of the college. Bible teaching is an integral part of the college course. More than four hundred of its students have gone out into South India. In the words of its principal, "it is trusted that they have not gone empty-handed or unillumined by Christian ideals but that as they have freely received they may freely give." The need for an educated Christian womanhood in South India and the demand for an increased supply of highly trained teachers for the Secondary Schools are being met by this women's college. Nearly 200 women students have graduated from the University of Madras through the Women's Christian college, most of whom are engaged in teaching, and the rest in building up the home and, through it, the nation.

3. *St. Christopher's Training College, Madras*

This is the only Professional College conducted by missions in the Madras Presidency. Early in 1921 the Madras Missionary Educational Council discussed the problem of establishing a union training college for women teachers. The two points emphasized were the need for trained women teachers and the successful prospect of establishing such a training college through the united effort of missions. The need of making the teaching profession a Christian vocation and of making the teaching of the Bible in schools effective was very great. There was not a shadow of doubt that a training college for women would strengthen the mission schools already in existence and the life of the Christian Church.

The Women's Christian College Council gave the proposition their hearty support. Negotiations with the Home Boards of Missions were begun at once. In July, 1921, a memorandum was sent to the Board of Governors of the Women's Christian College. In December the appeal was made more definite, and a contribution of Rs 1,500 from each of the societies with an initial outlay of Rs 10,000 was asked for. The American Arcot Mission was the only Board that contributed towards the initial

expenses at once. Additional gifts from interested individuals and from the funds of the "Union Colleges in the Orient" were forthcoming. Early in 1922 the United Free Church of Scotland Mission became the first contributing Board, and later in the year, the Wesleyan and Church of England Zenana Missionary Societies began to help support the scheme to establish the college. In 1922–23, four American Boards, (the American Arcot, American Madura, United Lutheran, and Methodist Episcopal) began to cooperate. Later the Church Missionary and London Missionary Societies came forward to help. Thus when in July, 1923, the Union Training College for Women was opened, it was through the support of four American and five British societies that the college had been established.

The college is residential and is located in the beautiful Branson Gardens. It is a constituent college of the University of Madras and has a Secondary Training School attached to it. Six mission schools in the neighbourhood are open to the students of this college for practice-teaching and observation. There is also a school for the children of the college servants. Visits are also paid to other schools and places of educational interest and profit in and around the city of Madras. Among the residential staff of the college we find that the two foreign missionaries are products of the Teacher's College, Columbia University. More than 40 of St. Christopher's graduates are today actively engaged in teaching in various parts of the Presidency and in the neighbouring native states, in mission schools of various denominations, in Christian schools, and in Indian, government and municipal schools. Too much can not be written about the usefulness of such a college whose graduates are serving Mother India through her schools. Its Principal, Miss K. N. Brockway, describes the working of the college thus, "we try to help them in this wider sense in two ways: first by living as a family and each sharing what she has with the rest; next, by arranging for as many new sights and experience as possible during the year and for thought and discussion on everything they learn." The college motto is, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

THE CHURCH MISSIONARY SOCIETY

A Historical Sketch of Its Colleges

St. John's College, Tinnelvelly

At the time when Macaulay wrote his famous Minute, in 1835, an Anglo-Vernacular school was founded by the Society at Palamcottah. Hence the present institution traces its history back to well nigh a hundred years ago. In 1878 it was raised to the

rank of a second grade college and was affiliated with Madras University. It retains the same rank today. It was one of the first educational institutions in the district of Tinnelvelly to attain collegiate rank. In 1880 the college was transferred from Palamcottah to Tinnelvelly where there was a much larger Christian population. In 1897 the rapid growth of the college necessitated its removal to a new site and the erection of the present building outside the town of Tinnelvelly at a cost of Rs 65,000. At the present time an extensive scheme of development of the college, involving the transfer back again to Palamcottah, is under consideration. The college exists primarily for the large Christian community but is open to all groups. A splendid site of 25 acres including two bungalows has been obtained at Palamcottah, and estimates for class rooms and hostels at a cost of Rs 250,000 have been sanctioned by the Government. The foundation stone was laid by Lord Goschen in 1925.

Under the able principalship of the Rev. H. Schaffer, the college has had a remarkable growth for 40 years. Its old boys are scattered in many parts of India, and many are occupying important posts in government and non-government services. The college aims at being largely residential and maintains 4 hostels, open to all without any distinctions of religion or caste, though separate kitchens for different communities are provided. Such a scheme of hostels is better than separate hostels according to religions and castes, as it helps communal fellowship and influence. The college has a student strength of 75, its library contains over 3,200 volumes, and three Cambridge men serve on its staff. The unique feature of the college is that the society makes an annually decreasing grant to the college council which is composed of Indian Christians and foreigners and which is responsible for the finances of the college.

Sarah Tucker College for Women, Palamcottah

The only Protestant college for women, outside the city of Madras, is this college which is named after Miss Sarah Tucker who took great interest in the education of the women of South India, though she never came to this country. After her death, her friends collected money and built this institution in her memory in 1862. The scarcity of trained teachers had been the biggest problem that confronted the mission, hence this institution was established. Miss Askwith joined the staff of the school in 1890 and toiled on it for about 28 years. She may be called the pioneer of higher education for women in the Presidency. No wonder the Government honored her in 1906 with the Kaiser-I-Hind medal in recognition of her services. In 1896

the high school was raised to the rank of a second grade college and affiliated with the University of Madras, which position it has maintained until today. In 1899 the main college building was erected with government grant and opened, in 1900, by Lord Curzon. In 1902 Miss R. E. Howard, the present principal of the college, joined the staff.

Attached to the college is a training section where women teachers for the schools are taught. This is the only training school in the district, and hence it is very crowded. Its present student strength is 150. Almost all the trained women teachers in the district are Christian.

The college is mainly intended for Indian Christian girls, though it is open to all. It is a residential institution. Women lecturers have quarters within the college compound. Religious training is an important feature of the institution. Various games for girls are played and excursions to important places undertaken during the college year. The college is managed by the Educational Board of the C. M. S. and an efficient staff, of which three are English women. An Old Girls Association and a Girl Guides Association are working actively. The college has a strength of 25 students and maintains a good library. library. The usefulness of the institution may be judged by the facts that the present president of the Baby Welfare Society and member of the Madras Corporation is an old student of this college, that two of the "old girls" are lady doctors, high up in the service, that two alumnae are government Inspectresses, and a number are graduate mistresses in the various schools in the Presidency.

Noble College, Masulipatam

This institution is the oldest college of Andhra University in the Madras Presidency. The nucleus of the college was the school founded by the Rev. R. T. Noble in November, 1843. Its first purpose was to educate Indian and Mohamedan youths of the upper classes. Very soon others were admitted. The institution grew rapidly in strength and usefulness, and in 1864 it was made a second grade college and affiliated with the University of Madras. The great cyclone of that year arrested its growth temporarily and indirectly caused the death of its founder in 1865.

One of the very proudest associations of the college is its close connection with the famous Rugby School in England. The Rev. H. W. Fox, who came out with the Rev. Mr. Noble, was himself a Rugbyan and a pupil of Dr. Arnold. Today Rugby supports a professor in the college, known as the Rugby-Fox master.

In 1892 the jubilee of the college was celebrated, and as a significant memorial of that event, the college attained the rank of a first grade college. In 1902 a new addition to the college buildings was made to commemorate the centenary of the C. M. S. In 1908 Sir Arthur Lawley laid the foundation stone for a new hostel and another college building. The hostel was named "The Clarke Hostel for Non-Christian Students" and opened in 1912. In 1914 the Sharp Hostel for Christian students was opened. Government aided the building of this hostel to the extent of Rs 1,900, and the Rugbyans gave Rs 3,480. The Diamond Jubilee of the college was celebrated in 1918. In 1922 a new era in the history of the college was marked by the union of the American Lutheran Mission with the college by supporting and lending the services of its ablest educator, the Rev. J. Roy Strock, with the idea that the two missions would finally co-operate in the establishment of the union Andhra Christian College. Unhappily this co-operation ceased in June, 1926. The same year saw the affiliation of the college with the new Andhra University.

Noble College forms "the backbone of the educational system of the Telugu Mission." Both for the development of an educated and self-supporting Christian community and for the permeation of the non-Christian community with Christian ideals, the maintenance of this college is very necessary. Many have been converted in this college. The writer of this dissertation is the grandson of such a one. And many have gone out of the portals of the college into the various walks of life to put into practice the precepts learned there.

An extremely interesting and unique feature of the college is that it uses a "conscience clause," and its Biblical instruction is not compulsory to those who have conscientious scruples against it. Likewise, all Bible examinations are voluntary.

THE WESLEYAN METHODIST MISSIONARY SOCIETY

A Historical Sketch of Its Colleges

Wesleyan College, Royapettah, Madras

The school that the Rev. Ebenezer Jenkins started in 1851 with four pupils in a thatched shed has grown into the present Wesley College, Madras, having 153 students. Its primary aim was to afford a liberal English education. However, in 1853, vernacular education was also added and the school took the name of the "Anglo-Vernacular Institution." From the outset, it was fortunate to have as its Principal, the Rev. A. Burgess, who served the institution for 15 years. The growth of this school is rather unique. Many mission colleges have grown out

of small schools, some of the colleges in recent years started as colleges, but this institution starting as an English school, affiliated as a high school with the University of Madras in 1857, and grew in both higher and lower departments. In 1861 the Primary Department was added. At that time college classes were not clearly marked. The same year a collegiate class was formed, and three years later, in 1814, its students sat for the B. A. degree examination. However, the college classes were short-lived, and the institution became again a high school. New buildings were erected with government aid of Rs 8,000. In 1876, it was planned to raise the rank of the institution to a second grade college, but since the society co-operated with the Madras Christian College authorities in the support of that institution, all hopes of making the Wesley School a first grade college was abandoned. This was real sacrifice for the sake of united effort in missionary education. However, in 1887, the institution was made a second grade college. From year to year, new additions were made to the college buildings and hostels. In 1922 the Reading Room and Library were completed at a cost of over Rs 15,000. Starting as a school levying no tuition fees, later in 1864 making even its college students pay only one rupee, today the regular fee system in accordance with government regulations prevails at the college. This institution is now a "constituent" college of the University of Madras.

Findlay College, Mannargudi

About 1840, there was a small school at Negapatam, which later grew to be an Anglo-Vernacular school in 1851. Soon it became a flourishing high school. In 1893 the institution was raised to the rank of a second grade college, and in 1898 it was transferred from Nepagatam to Mannargudi where it has been ever since. The Rev. W. H. Findlay was the first principal of the college in Negapatam, and his name was given to this institution when the higher classes were transferred to Mannargudi. The present school building was erected in 1871 and enlarged in 1898. The magistrate of Mannargudi Taluk made a large donation towards it as an expression of the good feeling on the part of a native gentleman towards European missionaries and as an indication of his desire for the spread of education among the people; a fine two-storied building for the college department was completed in 1912, and opened by Honorable Sir Murray Haminck in February, 1912.

There is a hostel attached to the college, called "Pentland Hostel," with a resident lecturer in charge, accommodating about 50 students. Two special Findlay scholarships are given annually to Wesleyan Christians. A college magazine is published

quarterly. The library contains over 6,000 volumes. The extra curricular activities of the college are an important feature of the institution.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

A Historical Sketch of Its College

Bishop Heber's College, Trichinopoly

The schools that were established in 1762 by the Rev. C. F. Schwartz with the help of the Nawab of the Carnatic and which were looked after by the Society for Promoting Christian Knowledge were transferred to the Society for the Propagation of the Gospel in 1825. In 1850 a superior school was established at Tennur, with which these small schools of Schwartz were affiliated. In 1864 this superior school was transferred to the Trichinopoly Fort, and it became a high school the same year. In 1873 it was enlarged and raised to a second grade college. In 1883 it became a first grade college with Mr. T. Adamson as its Principal.

The college has today 3 good hostels, "Walsh Hostel" adjoining the high school building for Hindus and Mohamedans, "Caldwell Hostel" for Malabar Hindus only, and "Montgomery Hostel"in Puthar, a few miles from the college, for Christians—primarily for members of the Anglican faith. A great deal of encouragement is given to Indian Christians. There are 38 scholarships for Christian students awarded by the S. P. C. K. The college has earned a reputation for excellent discipline, and claims among its alumni many distinguished servants of the Government and the public.

THE BASEL GERMAN EVANGELICAL MISSION

A Historical Survey of Its College

Malabar Christian College, Calicut

The college owes its origin to a primary school, started by the Basel Mission in 1848. In 1859 it was transferred to another site. In 1872 it was raised to a middle school and in 1879 it became a full fledged high school. In 1909 the institution was raised to the rank of a second grade college and affiliated with the University of Madras, which status it retained ever since. The college classes were started primarily for the benefit of Christians and Thiyyas.

The Basel Mission Educational Council acquired the present site of the college buildings with the help of the Government under the Land Acquisition Act. The buildings cost Rs 60,000. There is, at the present time, a plan to erect new buildings involving an outlay of Rs 90,000. In January, 1909, a new hostel accommodating 50 students was opened. Since then a Brahmin hostel has also been added.

In 1914, due to the Great War, the missionaries had to give up their work. Dewan Bahadur G. T. Vurgese undertook the management of the college for some time. Finally in 1919, Madras Christian College came to the rescue and maintained the institution under the present name of Malabar Christian College. A Senatus was appointed as the local governing body. In May, 1927, the Government sanctioned the re-transfer of the management of the college from the Madras Christian College Council to the Basel Missionary Society.

AMERICAN MISSIONS

A Historical Sketch of Its College

The American College, Madura

In 1842 the Rev. William Tracy started a school at Tirumangalam. Three years later it was transferred to Pasumalai and developed into one of the important schools of the Presidency. In 1875 it became a fully qualified high school. In 1881 it was affiliated with the University of Madras as a second grade college. In 1904, after a period of over fifty years at Pasumalai, the college was moved to Madura, the ancient religious capital of South India. But its growth necessitated its removal to the present site. In 1913 it was affiliated as a first grade college.

The present college site comprises about 40 acres, on which are located the Main College Hall, the Students' Hostel, the Ellen S. James Hall of Science, the Principals' Residence, Warden's lodge, three additional bungalows, gas plant, power house, and athletic fields. The college justly takes pride in its hostels which have proved to be an experimental field in self-government. For a number of years the college has been attempting to strengthen its Science Department, believing that in this way America could make her largest contribution to modern India. Plans for a new "National Science" building, a chapel, and a library have been drawn. The college is managed by a Council under the direction of the Madura Mission. Her American "Sister College" is Drury College in the State of Missouri.

THE ARCOT MISSION OF THE REFORMED CHURCH IN AMERICA

A Historical Sketch of Its College

The Elizabeth R. Voorhees' College, Vellore

In 1868 there was founded at Vellore a small middle school of the Church of Scotland Mission. This was developed into a high school by 1881. In 1895 this institution was purchased by the Arcot Mission of the Reformed Church in America and was amalgamated with the mission's own school at Ranipet, which had been known as the Arcot Seminary. This combined school was called the Arcot Mission High School.

Under the able management of the Rev. Dr. W. I. Chamberlain, the institution had such phenomenal growth that the need for opening a college was felt. The authorities raised the institution to the rank of a second grade college in 1898 and affiliated it with the University of Madras. In 1902 Mr. Ralph Voorhees, an American, gave Rs 75,000 for buildings. Through his gift, two hostels, one for the Hindus and one for Christians, were built. The institution was soon named after Mrs. Voorhees. During the principalship of Mr. F. M. Potter, the present college buildings were erected. The Cobb Memorial Hall was opened by his Excellency Lord Willingdon, the present Governor-General of Canada.

The college maintains a very close relationship with Madras Christian College, where seats are reserved for the students of Voorhees College. The college library contains about 1,200 volumes. The athletic association is very active, and the spacious ground opposite the college and the interest of the staff contribute to the development of "a sound mind in a sound body" for every student of the college.

THE UNITED LUTHERAN CHURCH MISSION

A Historical Sketch of Its College

Andhra Christian College, Guntur

In 1848 the first English school of the mission was started at Guntur, and was supported mainly by subscriptions from English friends of the school. In 1863 the school was closed, due to the ruinous exchange caused by the American Civil War. It was reopened in 1874, when Dr. L. Uhl came to Guntur. It became a high school, and in 1885 was raised to a second grade college and affiliated with the University of Madras. Dr. Uhl raised in America $25,000 for college buildings. The main college building was opened in October, 1893. In 1900 when

Mr. Metcalfe retired from principalship of the Government College at Rajahmundry, owing to a rumor that that college was to be closed, the Rev. L. B. Wolf, the Rev. C. W. Clarke, and the Rev. L. Hamme representing the Lutheran, Anglican, and Canadian Baptist missions respectively, approached the Government asking it to turn over Rajahmundry College to them for establishing a United Mission College. This request was refused and no further step was taken. During the Reformation Jubilee year 1917, $100,000 was collected for raising the Guntur College into a first grade college.

In 1924, in response to the invitation of the Andhra Christian Council to the U. L. C. Mission to undertake the establishment of a Union Christian College, the mission under the inspiring leadership of the Rev. Dr. T. Roy Strock raised about $300,000. It was hoped that Noble College and Guntur College would merge. It remains still a pious wish. The possibility of a merger is complicated by the uncertainties connected with the newly established Andhra University.

In 1926 the college was raised to the rank of a first grade college. The college at Guntur took the name of Andhra Christian College in 1927, temporarily, with the hope that a united mission college would still come into existence under that name. This college today has the largest student strength in Andhra University. Its student strength at the present moment is 760. Not only does it rank first in strength, but it has also at least one-fifth of all the students studying in the Arts colleges of the new university.

2. *Conclusions*

On the basis of the foregoing analysis and historical sketch of mission colleges, the following conclusions are drawn:

(1) In order to modify the ideals, spirit, and purpose of State education, educational missions in South India have to put more emphasis on the quality of education in mission colleges than on the number of institutions.

(2) In order to do this, it becomes necessary to pool the resources of different missions and to maintain fewer but stronger institutions. Past history of the colleges has shown us how important this is, and attempts in this direction, as in the case of the Madras Christian College, the Women's Christian, St Christopher's and the proposed Andhra Christian, have already been made.

(3) Our historical analysis supports and substantiates what the Rev. Dr. William Meston, Principal of Madras Christian College proposes in this connection. The plan outlined by him is as follows:[58]

> "Five first-grade colleges will look to the boards of missionary societies, singly or in combination, to maintain them adequately and staff them effectively: the Women's Christian College, and the Madras Christian College (combined with Wesley College), in the city of Madras; the reconstituted Noble College with the Amalgamated A. E. L. M. College in the north; and the S. P. G. College and the American College in the south. Three second-grade colleges will also look to Home Boards; the Sarah Tucker College in Palamcottah, the Voorhees College in Vellore, and the Findlay College in Mannargudi, while the C. M. S. College in Tinnevelly and later on, the Malabar Christian College in Calicut, under the management of the Indian Church, will still, for some time, look for subsidies in men or money or in both. By means of conferences attended by the principals and representatives of the staffs of these colleges, a common policy might easily be agreed on, and much useful interchange of opinion effected."

(4) The Catholic colleges will never unite with Protestant colleges. They are few in number however. All of them, except "Holy Cross," are first grade colleges and are well located.

(5) There is great need for two Protestant professional colleges: (a) a College of Education for men and (b) a Theological College or Seminary. The great contribution that Protestant missions can make is to have a strong Christian College of Education for men. At present, there are a Union Protestant Training College for women, and a Catholic Training department for men at Trichinopoly, but none for men supported by Protestant missions. Likewise, though there are Seminaries of the school grade in the Presidency, there is not even one theological Seminary which is of college grade and could grant degrees or diplomas. For the success and growth of the Indian church, a well educated ministry is absolutely necessary.

(6) The Vellore Women's Medical School is run on an interdenominational basis, and its effectiveness would be increased if it were raised to college grade. As for other professional training of collegiate grade, missions can only assist in establishing generous scholarships to facilitate poor Christian students to pursue their studies further.

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[58] Meston, *Aspects of Indian Educational Policy*, pp. 57–58.

PART III

Mission Colleges and Religious Education

CHAPTER I

Aims of Missionary Collegiate Education

It will hardly be challenged when it is stated that the special function of mission schools and colleges and the main justification of their maintenance are that they provide an education, Christian in character, for the students of the Christian Community and for others who desire to avail themselves of that education. In the early days of missionary activity in the Madras Presidency, the mission schools had as their aims the conversion of the non-Christian, the training of men for the church, and the leavening of the nation with Christian principles. Duff has defined for us the general aim of early missionary education in India when he said:

> "While you engage in directly separating as many precious atoms from the mass as the stubborn resistance to ordinary appliances can admit, we shall with the blessing of God, devote our time and strength to the preparing of a mine and the setting of a train which shall one day explode and tear up the whole from its lowest depths."[59]

When the formalistic and individualistic educational ideals gave way in the twentieth century to a socialized conception of education, the missionary educational policy also changed, and education became increasingly an agency for social evolution.[60]

The origin and growth of missionary education in the Presidency can be outlined. When a missionary hears of a place where several families are waiting for Christian instruction, he sends the catechist. When the catechist has done his work, the missionary comes to examine the prospective Christians. Those found sufficiently instructed in Christianity are baptized. Sometimes, in mass movement areas, the necessary requirements for baptism have been so low that it has aroused considerable censure from all quarters. When a sufficient number of families are converted in a village, the instruction of their children is arranged for. An elementary school answers the purpose. But situated as it is, in a hostile non-Christian society, the aim of the school becomes also evangelistic. As the Christian community grows,

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[59] Smith, "*Life of Alexander Duff*, Vol. 1, p. 108.

[60] See Sailer, T. H. P. "Educational Ideals in the Mission Field." "*The East and the West*," Vol. 21, 1923, p. 325 ff.

the school becomes popular, sometimes effective in evangelization and in training men for the Church, and it grows through the successive stages of middle, lower secondary, and secondary grades into a full fledged high school. In some cases, a few schools that will reach the higher castes of India have been started and such schools have been called "Caste Schools." Here the aim has not been so much training men or women for the church as reaching non-Christian higher caste people to convert them. Hence secular education is offered to the students on condition they attend classes on Biblical instruction. Writing about such education, the Rev. P. N. Young says:

> "There can be little doubt that in its inception, the provision for such education was intended as a bribe. How often has it been described as the only way to reach the higher castes, as in fact it was and still is. Students were compelled to attend Christian teaching, not so much because an education divorced from religion is maimed, but because it was hoped thereby to make converts."[61]

The high schools which were promising, because of their location, their student strength, their service in educating Christians, and sometimes in converting the non-Christians, were developed into second grade colleges by the addition of college classes of the first two years and some of these finally raised to the first grade, at which they instructed and sent up students for the B. A. Degree Examination held by the University of Madras. Such then is the genesis of an average missionary college in the Presidency.

But as soon as it was realized that these schools and colleges were not fruitful in actual conversions as was hoped, and when the expense on such institutions had necessarily meant a curtailment, however small, of the amount of money for evangelistic work, the usefulness of missionary education was challenged. As early as 1872, controversy on this subject arose in the missionary conference held at Allahabad. Dr. S. H. Kellogg of the North Indian Presbyterian Mission contended "that the primary object of Christian missions was to save souls." The Baptist missionaries from Allahabad, Agra, and Delhi joined hands with him in saying that "secular education was not the work of the missionary," that the number of conversions through schools was negligible, that the Apostles established no schools, and that the Roman Empire was converted, not by education but by preaching.

These objections were ably answered by the Rev. William Miller, then the young principal of the Madras Christian College, who pointed out that the missionary plan must have a place

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[61] Young, P. N. F., "University Education in India," *The East and the West*, Vol. 18, 1920, p. 193.

for the plower and the digger, as well as for the evangelist and the teacher, that India was not the Roman Empire with its synagogues and colonies of Jews who were well-versed in the Old Testament, that mission schools and colleges should not be judged by their immediate results, and that the aim of Christian missions was to bring India, the whole nation, to Christ, so that Christian thought and principles might permeate the lives of all her people. The Rev. Dr. J. J. Lucas writing about this conference says:

> "Principal Miller won the day in that Missionary Conference in Allahabad. Since that memorable debate, fifty-five years ago, the missions in India have more and more founded and defended their schools and colleges on the ground stated by Principal Miller and illustrated in the college of which he was principal for many years.[62]

The report of the Continuation Committee Conferences in Asia held in 1912–13, under the chairmanship of Dr. John R. Mott bears out the truth of this statement, and points out that not even in one of the twenty-one conferences held, was anti-educational sentiment expressed, and that the findings of these conferences, unanimously adopted, stand unequivocally and strongly not only for evangelization but also for an aggressive educational policy.

Let us now proceed to analyze the aims of the missionary colleges in the Presidency.

Aims of Roman Catholic Colleges

	Aim.	Colleges
1.	"Primarily for Catholics in particular localities but open to all."	(1) St. Josephs, (2) St. Aloysius, (3) St. Zavier, (4) St. Agnes.
2.	"Open to all except lady students."	(1) Loyola.
3.	"For all castes and creeds (girls) a Christian higher education."	(1) Holy Cross.

Aims of Protestant Colleges

	Aim.	Colleges
		Men's.
1.	"To make education an instrument of opening men's minds to moral and spiritual and Christian truth."	(1) Madras Christian, (2) Findlay, (3) Bishop Heber's, (4) American, (5) Voorhees.
		Women's.
		(1) Women's Christian.

[62] Lucas, J. J., "Fifty Years of Missions in India," *The Missionary Review of the World*, April, 1928.

2. High education, English and Vernacular, based on Christian principles"—originally intended for non-Christian students of upper classes.	(1) Noble.
3. "A liberal English education is what the Institution is intended to afford" (no vernacular education at all to start with).	(1) Wesleyan
4. "To provide the youth of Guntur and surrounding districts with the highest type of Christian education."	(1) Andhra Christian.
5. Primarily for Protestants, though open to all.	*Men's.* (1) St. John, (2) Malabar Christian (Christian and Thyyas). *Women's.* (1) Sarah Tucker.
6. To train women for the teaching profession through Christian training and living.	(1) St. Christopher's.

From the foregoing analysis of the aims of these colleges, we find a great difference between the Catholic and Protestant colleges. Of the six Catholic colleges, four are intended primarily for Catholic students, though open to all, and only two have the wider policy of including all students. Of the thirteen Protestant colleges, only three are intended primarily for Christian students, though open to all, and the remaining ten are for students of all castes and creeds. This difference in aims is vital, since it explains why the Catholic colleges are not primarily intended for evangelization, why they have never compelled non-Christian students to attend the Bible classes, why the largest mission college in the Presidency is a Catholic college, and why they have separate compulsory religious instruction for Catholic students only. Hence there never arose among Catholic missionary educators any controversy as to the validity of education in evangelization. Their colleges are few in number—only about half as many as the Protestant colleges—and they are not worried if the results of their colleges in the matter of conversion are negligible, since they are not intended primarily for evangelism but for the education of the Catholic youth.

However, both Catholic and Protestant colleges aim to give Christian education to their students. The Catholic Holy Cross College for women aims to give "Christian higher education for all castes and creeds." It is needless to point out that those Catholic colleges intended primarily for Catholic students aim at Christian education too. Likewise everyone of the Protestant

colleges states its aim is Christian education. Hence we infer that though in the primary constituency and operation of the colleges, there may be differences, yet in the ultimate aim and the character of the education afforded, there is agreement. The aim is Christian education. "The essential characteristic of Christian education is, not in the body under whose authority it is conducted, nor in the ecclesiastical relations of the persons conducting it, nor fundamentally in the subject matter of the curriculum, but in its purpose and spirit. *It is education which is conducted in the Christian spirit, and which exemplifies and imparts that spirit.*"[63] That is the ideal to which mission colleges should approximate. This ideal relates education and religion.

Hence missionary colleges, whether Catholic or Protestant, denominational or inter-denominational, should attempt to link religion with education, and in so far as they attempt to do this, they have a very necessary and important place in the missionary enterprise in the Presidency and are markedly different from the state colleges which are wedded to a policy of strictest religious neutrality.

What then, are the marks of a Christian college? It is extremely hard to define them, since Christianity as religion can be looked at in many ways. The Teachers College Commission on the United Lutheran Colleges in America appreciated this difficulty and wrote:

> "Is the Christian religion to be expressed in fixed standards as a final revelation, a 'faith once for all delivered to the saints' or is it primarily a matter of individual and social experience to be worked out in each generation. There is ambiguity in the term 'Christian' which is assumed to be the great goal of Christian education. . . . Hence in view of such profound differences in religious outlook, it is evident that a college which is called Christian by one group might be considered far from the true standard of Christianity by another group."[64]

However they were certain of one thing, namely that the primary interest of a Christian college should be the religious phases of college education, and that to this religious objective all other activities must be subordinated. The same must be said not only of the Christian colleges in the Presidency but in all India and other parts of the globe. Hence the great aim of such a college should be the effective working of a religious educational program. It is here that the greatest contribution of mission colleges lies and it is this that we shall attempt to analyze and evaluate.

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[63] *Christian Education in China*, Commission Report, section 583.
[64] Survey of United Lutheran Colleges in America, 1928, Vol. IX, p. 64.

Various norms for measuring a denominational college have been suggested in the recent years, and considerable difficulty has been felt, because the religious character of an institution is not readily subject to objective standards and mechanical devices of measurement. In the ideal system of a mission college there would be certain permanent provisions such as: (1) An entire faculty cordial to religious life, (2) The student body in which the Christian student community is a felt force. (3) A college pastor or chaplain. (4) Curricular instruction in religion and a valid religious educational program. (5) A daily convocation or chapel service. (6) One or more college churches. (7) Extra-curricular activities and a unified program therein. (8) various types of student religious agencies, with varied provision for laboratory work in the community.[65]

The mission college must have a "Christian atmosphere." By this is meant an atmosphere where the group opinion of the faculty and student body is Christian, where the group life and activities of the college express themselves in a Christian way, where the spirit of social helpfulness, and not self centered attitude, prevails, and where the material equipment and environment contribute to Christian inspiration, worship, and conduct. A mission college then, should educate and train Indian Christian leaders for the Church and community, provide a sound education under Christian influences for all who may wish to join the institution, and promote the physical, intellectual, and spiritual development of its students by specified curricular instruction, extra-curricular activities, special lectures, public meetings, conferences, clubs, societies and such other means as are helpful to the realization of this purpose.

CHAPTER II

THE FACULTY

What makes a school Christian, asks the Rev. Dr. Robert E. Speer, and answers the question by saying, "First of all it is Christian persons who make a school Christian, and the spirit and ideals which they embody and maintain. The Christian name and the teaching of Christianity in the curriculum would not make a school Christian, which was in the hands of non-Christians."[66]

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[65] See Kelly, R. L. Norms for measuring a denominational college, *Christian Education.* Nov., 1928, p. 68.

[66] Speer, R. E., What Makes a School Christian, *Christian Education,* Dec., 1925, p. 98.

A Christian faculty creates a Christian atmosphere in which Christianity can live and grow. In a country like India, this is especially important, since not all the teachers in the college can possibly be Christian, each in name. The scarcity of trained Christian teachers is gradually disappearing. The more Christian the staff is, the greater will be its influence on the student body.

We shall now study (analytically) the faculties in the missionary colleges and their educational preparation.

TABLE XVII

PROPORTION OF CHRISTIANS AND NON-CHRISTIANS IN THE FACULTIES OF MISSION COLLEGES (1928)

	Total No.	Christian	Percentage Christian
In Catholic Colleges	146	73	50.0
In Protestant Colleges	251	137	54.6
Total	397	210	52.3

Roughly speaking, there is not much difference between Catholic and Protestant colleges in the proportion of non-Christian to the Christian members of the staff. On the whole, only about half of the staff is Christian. It is also interesting to note by comparison that while the Teachers College survey of 16 United Lutheran Colleges shows a staff about 316 members, the 20 missionary colleges in the Presidency have a staff of about 400 members. A further analysis shows the scarcity of Christian teachers of science and the vernacular subjects.

TABLE XVIII

DIVISION OF THE STAFF INTO CHRISTIAN AND NON-CHRISTIAN IN THE DEPARTMENTS OF SCIENCE AND LANGUAGES (1928)

	Vernacular		Mathematics		Physics		Chemistry	
	A	B	A	B	A	B	A	B
Catholic Colleges	1	19	5	10	7	7	4	4
Protestant Colleges	3	39	8	37	12	16	2	19
Total	4	58	13	47	19	23	6	23

	English		History & Economics		Mental & Moral Sc.		Natural Science	
	A	B	A	B	A	B	A	B
Catholic Colleges	26	10	16	7	6	1	3	0
Protestant Colleges	48	9	31	6	20	0	9	4
Total	74	19	47	13	26	1	12	4

A—Stands for Christian.
B—Stands for Non-Christian.

It is very clear from this analysis that the Departments of English, History and Economics, Natural Science, and Mental and Moral Science are largely manned by a Christian staff; of which the Department of Mental and Moral Science having an almost wholly Christian staff. But when we turn to the Departments of the Vernacular languages, Mathematics, Physics, and Chemistry, the non-Christian staff predominates—particularly so in the Department of Vernacular languages. There is much justification then in the accusation that Indian Christians are denationalized and do not know well even their own languages.

TABLE XIX

FOREIGN AND NATIVE ELEMENT IN THE STAFF (1928)

	Foreigners	Nationals	Percentage of Foreign element
Catholic Colleges	46	100	31.5
Protestant Colleges	60	191	23.4
Total	106	291	27.4

Roughly speaking, about one-fourth of the staffs of the mission colleges is made up of men from either Europe or America.

Educational Qualifications of the Staff

Out of 397 members of the staff, 69 are ordained men. Ten possess D. D. Degrees. 117 have been trained and have received degrees from universities outside India. Only seven possess Ph. D. degrees or an equivalent doctor's degree. Only eleven possess honorary degrees, in addition to degrees earned by them. There are 159 Masters of Arts, 130 Bachelors of Arts, and 104 Licentiates in Teaching. Eight possess Oriental degrees in Oriental languages and literatures, and 46 possess no degrees. The latter are all employed in the Departments of Vernacular languages.

Out of a staff of 316 in the United Lutheran Colleges in America (according to the Teachers College Survey), 66 possess Ph. D. degrees and 107 M. A., while in the mission colleges of the Madras Presidency, out of 397 staff members, only 7 possess Ph. D. degrees, and 159 Master of Arts degrees. The small number of doctor's degrees in the staff is to be explained by the fact that Madras University requires two years post-graduate study for the Master's degree, while most universities in the United States require only one. We also note that there are 52 more Masters of Arts in the mission colleges in India than in

the United Lutheran colleges in the States. However, the need for men who have done research work and earned a Ph. D. degree is very great in the mission college.

One hundred and thirty staff members out of 397 possess the Bachelors degree. In other words, these 130, or one-third of the staff, have done no post-graduate work, and they hold no academic degree higher than that sought by the students who sit in their classes. This condition must be improved.

Size of Staff in Relation to the Student Body

In the year 1927–28, there were 397 teachers in the mission colleges. They taught a student body of 5,728 members. The ratio then is one teacher to every fourteen boys. This compares very favorably with the standards of the American Council of Education which recommends one teacher to every twelve students.

TABLE XX

THE RATIO BETWEEN STAFF AND STUDENT BODY IN MISSION COLLEGES (1928)

	Catholic Colleges	Students	Staff	Ratio of teacher to students
1.	Loyola	468	25	1:19
2.	St. Joseph's	999	50	1:18
3.	St. Aloysius	405	19	1:21
4.	St. Zavier's	247	20	1:12
5.	St. Agnes	68	9	1:7
6.	Holy Cross	19	8	1:6
6.	Holy Cross	19	10	1:2
7.	St. Joseph's Training	50	8	1:6
	Protestant Colleges			
1.	Madras Christian	853	49	1:17
2.	American	448	31	1:14
3.	Findlay	163	14	1:12
4.	Bishop Heber's	405	28	1:14
5.	Women's Christian	132	26	1:5
6.	Malabar Christian	111	9	1:12
7.	Wesleyan	153	13	1:12
8.	St. John's	75	6	1:13
9.	Voorhees	147	10	1:15
10.	Sarah Tucker	28	8	1:4
11.	St. Christopher	20	9	1:2
12.	Andhra Christian	609	25	1:24
13.	Noble	378	23	1:17
	Total	5,728	397	1:14

The ratio of one teacher to fourteen students does not throw sufficient light on the distribution between staff and students, since in the second grade colleges (and they are eight out of the twenty) the faculty is divided often between the high school and college. Hence one has sufficient grounds to presume that the ratio will be much higher if the number of those who teach most of the week in the high school were subtracted. However the need of reducing the ratio to 1:12 is still present.

Add to this the consideration of the teaching load of the staff. In the absence of detailed data in every one of the twenty colleges, the writer must draw upon his own experience as teacher in Noble College, and Madras Christian College. During the 3 years he taught in Noble College, his teaching schedule called for 21 hours work, of which 3 were tutorial periods and the remaining 18 lecturing work. The tutorial work meant correction of answer or essay books at home and preparation, and hence was not easier to handle than the lecture period. His was the average teaching load at Noble College. In smaller colleges the load is apt to be heavier still. There is hardly any reason to expect a staff with such assignments to do productive work, and the chances are less still when some of the members of the staff are called upon to look after a hostel or be the director of the Athletic Association or the Faculty Advisor to an organization or class. No wonder then that with very few exceptions the members of the staff of mission colleges have produced no original work. It is fitting to add in this connection what the Teachers College Survey recommended as the maximum teaching load, namely 16 hours a week.

Salary

There is no uniform standard of salary in the mission colleges; the amounts vary in different institutions. We shall here mention some of the scales prevailing in a few of the important institutions.

The Madras Christian College.

Lecturers.

1. Lecturers—Rs 120—10—160 per mensem.
2. Senior Lecturers—Rs 150—5—250 per mensem.
3. Special Grade—Rs 250—5—300 per mensem.

Professors.

1. A grade—Rs 400—600—(in 20 years) with house rent allowance, if married.
2. B grade—Rs 400 consolidated.

The appointment is graded, and the salary depends upon the rank a teacher occupies. For a long time, only Europeans and Americans were appointed as professors. Later, Indians with foreign qualifications were appointed. Professor J. B. Raju was the first Indian so appointed. Later, Indian Christian lecturers with Indian qualifications but with experience and well-merited service were promoted to the B grade professorship.

The Andhra Christian College.

M. A.'s and Honors Men—Probationary Rs 125—5—135 per mensem.
M. A.'s and Honors Men—Confirmed Rs 150—250 per mensem.
B. A.'s—Probationary Rs 110—5—120 per mensem.
B. A.'s—Confirmed Rs 135—7½—185 per mensem.
B. A.'s—Tutors Rs 70.

Here the appointment is not graded at all, but the salary is dependent entirely on qualifications and tenure and security of service.

The Sarah Tucker Girls' College.

B. A.'s with no experience—Rs 60 (no scale) per mensem.
B. A.'s with L. T. degrees—Rs 75—5/2—maximum not fixed.

The Wesleyan College.

Untrained teacher—Rs 110 per mensem.
Trained teacher—Rs 130—5/2—160.

The Noble College.

M. A.'s and Honors—Rs 130—7—210 per mensem.
B. A.'s—Rs 100—5—150 per mensem.
B. A.'s Demonstrators—Rs 75.

The Voorhees College.

M. A.'s with L. T. Degrees—Rs 100—10—200 per mensem.
B. A. with L. T. Degrees—Rs 80—5—160 per mensem.
The Vice Principal—Rs 300.

Bishop Heber's College.

Vice Principal—Rs 400 per mensem.
Senior Lecturers—Ds 100—250.
Junior Lecturers—Rs 75—200.

In the Catholic colleges, the professors who are members of the Society of Jesus are not paid a definite salary. The institution looks after them and their needs. But for the purpose of

Government grant the professors' salaries are reckoned between Rs 400–600.

We infer from the foregoing analysis that on the whole there is no uniform scale in the mission colleges and that the maximum salary of a faculty member ranges all the way from Rs 600 to Rs 60. The Madras Christian College is the institution where the salary is dependent upon the rank of the faculty member. It is also the institution which pays the highest salary to its staff.

Let us compare the best mission college in this respect with the Government college scale of salary. The Government educational service is divided into 3 cadres as follows:

Indian Educational Service (Imperial) Rs 600—1200 per mensem.

Madras Educational Service (Provincial) Rs 250—800 as the case may be.

Subordinate Educational Service Rs 150-250.

A qualified Indian Christian professor with a foreign degree stands a very good chance of being appointed in the Provincial service, with a maximum salary of Rs 800, i. e., about Rs 200 more than he would ever get in the mission service. Moreover if he proves a capable man he can expect promotion into the Indian Educational Service where his maximum salary will be twice the maximum in the mission service. An Indian Christian professor with Indian degrees is likely to welcome an appointment even in the Subordinate Educational Service, where the salary scale is better than the average scale of pay in the mission service and where there is always the possibility of being promoted to the Madras Educational Service. Hence it is only natural that those in the Government Education Service should feel that they are better off than, and superior to, those in private services. This is bound to affect the morale of the teaching profession. It is no wonder that the Calcutta University Commission has given this matter considerable attention; their conclusions are recorded in Chapters 31, 33 and 34 of their report. The majority of the Commissioners "regard a professional rather than a service organization of teachers as being, on the whole and ultimately, the better adapted to the needs of a comprehensive system of education." The Principal of the Madras Christian College agrees with it, and writes: "The result would be a distinct gain for education; it would ensure a comity of teachers. This comity would not be possible unless as the results of the action of the Educational Boards or Authorities, scales of salaries were fixed, terms of tenure decided on and provident funds established, which would apply to all the schools in an area or number of areas, and be such as to relieve teachers

from financial anxiety."[67] It would be well for mission authorities to take the initiative in this matter, and not wait till the Government does, and to establish salary scales, entirely adequate to insure freedom from economic difficulty and enable the staff to maintain a decent standard of life. One is aware of the financial handicap of missions, but enough pressure on the Government could be brought, and aid secured, if mission authorities would agree, within limits, upon scales of salaries and advocate their enforcement.

Not merely should there be adjustment in salary but also the promotion of a deserving staff member to higher rank should be made as in the Government service. *Of the 20 principals of mission colleges in 1927–28 not one was a national.* The Acting Principal of the American College is a national, and the Principal of Noble College was a national in 1926–27. The Rector of the Catholic St. Zavier's College and the Assistant Manager of St. Joseph's are nationals. The Vice-Principals of only 3 colleges, Findlay, Bishop Heber's, and Voorhees, are nationals.

TABLE XXI

FOREIGN AND NATIVE ELEMENT AMONG THE OFFICERS OF THE COLLEGES

	Rector	Principal	Assisting Manager	Acting Principal	Vice Principal
Foreign	1	20	0	0	3
National	1	0	1	1	3

It has long been the grievance of well-qualified Indian Christian lecturers that they were invariably superceded by young and inexperienced recruits to the teaching profession from across the seas, not because of their qualifications but because they were foreign missionaries. A Master of Arts of the University of Madras is a person with 2 years post-graduate study. Add to it some years of teaching experience; no wonder he resents always being a subordinate. Whereas in Government Service when qualifications are equal the only thing that counts is teaching experience, and not nationality. Witness the complaint of an Indian Christian leader, Mr. A. C. Makerji.

> "If Christian young men who are the hope of the Church and the community show a greater preference to join government service, it is not because they get higher salaries in government service; it is not the question of pay, it is a question of trust and confidence; it is a question of placing an Indian brother in the position of a European missionary with equal powers of initiation, organization, direction and control. A young recruit from Europe or America is often placed over the heads of Indians who have turned gray in mission service, who have proved their work by years of faithful and successful service." [68]

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[67] Meston, W. *Aspects of Indian Educational Policy*, p. 45.

[68] Quoted by Dr. D. J. Fleming in *"Devolution in Mission Administration"* pp. 18-19.

A gradual relinquishing of positions of authority held by foreign missionaries to well qualified and experienced Indian Christian educators is badly needed in the Presidency.

Staff and Administration

In an effective administration of a college, both in its internal and external management, the voice of the staff cannot but be felt. The mission colleges of the Presidency are controlled by different agencies, which are:

(1) The Foreign Mission Board or Boards which support the institution.
(2) The particular mission or misions on the field.
(3) The Government of Madras.
(4) The University of Madras.
(5) The College Council.

The Staff Council is mainly concerned with the internal discipline and management of the institution, while the other four bodies deal with its external management. It is usually composed of all the teaching members of the staff and its president is the Principal of the institution. It assists the Principal in advising him on matters such as, admission of students, arrangement of time-table, scholarships, attendance and leave of students, examinations and promotions, tutorial visitation, college functions, and such other details pertaining to the internal management of the college. The Principal has the right of veto, which he exercises only on rare occasions. When a definite action is voted upon in the Staff Council and the Principal acts upon it he has the support of the entire faculty. Such a staff council exists in two institutions, Noble College and Andhra Christian College. In Madras Christian College, the Staff Council is purely an advisory body. In three other colleges, Bishop Heber's, Women's Christian and St. Christopher's, there is an executive committee of the College Council which attends to those matters. Not one of the Roman Catholic colleges has any such organization, not even in name.

As for the College Council, nearly all the colleges have such an organization. In two cases, Wesleyan and Andhra Christian Colleges, it functions as the Council of Higher Education. In three cases, Sarah Tucker, St. John's and Bishop Heber's Colleges, it amounts to a governing board with no elected or nominated staff representation. In Women's Christian and St. Christopher Colleges it is the governing board and is composed of representatives from the co-operating missions. In Madras Christian College it assists the Governing Board along with the Senatus. In six cases (Loyola, St. Joseph's, St. Aloysius, St.

Zaviers, Malabar Christian, and Noble) the staff is represented by nomination. Only in two cases (the American and Findlay) is the staff represented by election. In each of these last two Councils, two Indian representatives are elected by the college faculty, and it so happened that in 1926–27, one of the two elected in each college was an Indian non-Christian.

In an ideal college there should be a Staff Council and a College Council, the powers and the duties of the two being well marked, so that they do not clash with each other. The Staff Council would meet at least once a month. The Principal would lay before it all the problems connected with the internal management of the institution and ask for counsel. There would be frank discussion of problems, and co-operation would be facilitated. Moreover in as much as the mission colleges are also training men for leadership and as they must some day be managed by Indian Principals, such participation of the faculty in the internal administration of the college would prove a valuable training. It would make collegiate administration truly democratic. The College Council must deal only with the external management of the college; shaping the policy, etc., and its size should not exceed 15 members, according to the opinion of those who surveyed the Lutheran colleges in the United States.

CHAPTER III

The Student Body

A Christian atmosphere in a mission college cannot be produced by the faculty alone; it can be created only by the joint influence of the faculty and the student body, as each has its place in the whole devotional life of the institution. We shall proceed to study analytically the student body as found in the mission colleges.

TABLE XXII

DISTRIBUTION OF STUDENTS ACCORDING TO COLLEGE CLASSES (1927-28)

	Catholic Colleges	Protestant Colleges	Total
B. A. Honors			
3rd year	90	46	136
2nd year	69	76	145
1st year	37	45	82
Training section	50	20	70
Pass Course			
IV year	454	514	968
III year	418	485	903
II year	459	1,079	1,538
1 year	679	1,257	1,936
Total	2,256	3,522	5,778

It is interesting to note that while the Teachers College Survey showed 4,577 students in the 16 United Lutheran colleges, the 20 mission colleges in the Presidency have an enrollment of 5,778 students.

TABLE XXIII

DISTRIBUTION OF STUDENTS IN MISSION COLLEGES ACCORDING TO NATIONALITY OR RACE

	1925	1926
Europeans	53	46
Indian Christians	1,072	1,044
Brahmins	2,374	2,245
Non-Brahmins	1,147	1,419
Depressed classes	4	18
Mohamedans	84	115
Buddhists	1	0
Parsis	3	1
Total	4,738	4,888

TABLE XXIV

DISTRIBUTION OF CHRISTIAN AND NON-CHRISTIAN STUDENTS IN EACH OF THE MISSION COLLEGES (MARCH, 1926)

CATHOLIC

	Total	Christian	Percentage
1. Loyola	70	10	14
2. St. Joseph's	936	187	20
3. St. Aloysius	357	111	31
4. St. Zavier	192	59	31
5. St. Agnes	65	47	72
6. Holy Cross	7	6	86
7. Training Section of St. Joseph's	48	8	17
Total	1,675	428	25

PROTESTANT

	Total	Christian	Percentage
1. Madras Christian	823	145	18
2. American	413	82	20
3. Findlay	164	19	12
4. Bishop Heber's	451	119	26
5. Women's Christian	129	113	88
6. Wesleyan	147	8	5
7. Malabar Christian	68	16	24
8. St. John's	55	40	80
9. Voorhees	142	19	13
10. Sarah Tucker	16	15	94
11. St. Christopher	13	11	85
12. Andhra Christian	442	46	10
13. Noble	350	39	11
Total	3,213	672	20
Grand Total	4,888	1,100	22.5

We infer: (1) That about only one-fifth of the student strength in all the mission colleges is Christian.

(2) That the three Protestant women's colleges have a student body more than three-fourths Christian, and the two Catholic women colleges about three-fourths Christian. These head the list in this respect.

(3) That the larger the student body the smaller the proportion of Christian students.

(4) That nearly half of the mission colleges have a student body that is not even one-fourth Christian.

The question arises whether in these colleges the influence of the Christian students can be a felt force.

The Program of Studies

There is not much difference in the curricular offering of the colleges since the University of Madras specifies what courses should be given and even what books should be used. The difference can arise only in the effectiveness of the teaching. A student in a mission college is practically busy all day. Classes begin at 10 a. m. and close at 1 p. m. and begin again at 2 p. m. and close at 4 p. m. The students who specialize in sciences usually work in the laboratory until 5 or 6 p. m. While the writer was a student at the Madras Christian College his schedule called for 19 lecture periods and 3 library periods—altogether 22 hours out of the possible 25. While the writer was teaching at Noble College his students had a program of about 22 hours a week. Checking this with a second grade college, Voorhees, we find that there the science students carry 24 hours work and the history group 21. This is entirely too much. The maximum hours at college for a student should not be over 16 or 18 and in very exceptional cases 18 or 20 including library hours. The student must be thrown on himself to read and think more than be coached through lectures. Otherwise he cannot possibly have any time for extra-curricular activities. One of the greatest drawbacks of the educational system in the Presidency is the over-emphasis on examinations. When a student finishes high school he must pass the Secondary School Leaving Certificate Examination which covers the work done in the last three years in high school. Outside examiners set the question paper and correct the answers. When the student enters college and finishes the first year he is examined by the college on the whole year's work and promoted, if successful, to the second year. During the last month of the second year he

must pass the "Selection Examination" held by the college, then appear for the "Intermediate Examination," and answer question papers on the last two years' work set by external examiners, who also "value" the answer papers. If he passes this examination, he enters the third year, and the process is repeated. No college in the Presidency confers any degree. The degrees are conferred only by the University of Madras on the result of its examinations. One can easily see what a prominent part examinations play in a student's life; all his attention is directed towards passing these examinations. These are mostly "essay examinations." However valuable an essay examination is as a functional unit, it must be supplemented by more objective examinations, which, properly constructed, measure the intellectual processes of judgment, analysis, and synthesis. A change then in this direction is necessary if students are to become thinking human beings rather than cramming machines.[69]

COURSES OFFERED IN THE MISSION COLLEGES (1927–28)

First-Grade Colleges.	B. A. Degree courses	B. A. Honors Degree courses
	Group	*Branch*
1. Madras Christian	1, 2A, 3B, 4, 5A	1, 3, 4, 5A, 7
2. American	2A, 2B, 5A, 5B	
3. Findlay	5A	
4. Bishop Heber	1, 2A, 4, 5A, 6	1, 5A
5. Women's Christian	1, 3A, 3B, 4, 5A	
6. Andhra Christian	1, 4, 5A, 5B	
7. Noble	1, 4, 5A	
8. Loyola	1, 5A, 5B, 6	1, 5B
9. St. Joseph's	1, 2A, 2B, 4, 5A, 5B, 6	1, 2A, 5A, 5B
10. St. Aloysius	1, 2A, 2B, 4, 5A, 5B	
11. St. Zavier	1, 5A	
12. St. Agnes	5A	

Group	*Branch*
1, Mathematics	1 Mathematics
2A Physical Science	2A Physical Science
2B do	2B do
3 Natural Science	3 Natural Science
4 Mental and Moral Science	4 Philosophy
5A History and Economics	5 History, Economics and politics
5B do	7 English language and literature.
6 Two languages, one of which is a classical language	

We note that only 4 mission colleges offer post-graduate courses, and 5 pass colleges do not offer any science groups.

[69] See Woodburne, A. S. *Human Nature and Education*, pp. 253-277.

SECOND GRADE COLLEGES

	Part II No. of languages offered	Part III Groups A, B, C
1. Malabar Christian	3	A, B
2. Wesleyan	5	A, B
3. St. Johns	4	B (2 divisions)
4. Voorhees	4	A, B
5. Sarah Tucker	2	A, B
6. Holy Cross	1	B

All the first grade colleges offer instruction in the first two years of college also. All of the mission colleges with the exception of St. Agnes' offer groups A and B. St. Agnes' offers only group B subjects. Only 2 colleges, St. Joseph's and Bishop Heber's, both located at Trichinopoly, offer group C in addition.

Group A. Mathematics, Physics, Chemistry.

B. Any three subjects among Ancient History, Modern History, Indian History, Logic, and a language.

C. Electrical and Mechanical Engineering.

We note that no mission second-grade college offers group C.

TEACHERS COLLEGES

1. St. Christopher's	The following optional subjects are offered—Mathematics, History, all subjects to young children, Natural Science and Geography. All students must attend classes in physical training, singing, and hand work.
2. St. Joseph's	Instruction is also given in drawing and physical training.

Student Guidance

The courses of study are specified not by the college but by the university. The program is usually divided into two parts. Part I is the language group. Instruction in English language and literature is compulsory for all. Along with it, a vernacular or classical language must be chosen; this differs from student to student. Hence only instruction in English language and literature is common to all students. Part II is the subjects group. A college can choose certain "groups." When it selects a "group," it must conform its instructions to the syllabus drawn by the University. What courses or subjects shall constitute a group is decided not by the college but by the university . In some groups there is no choice at all, for example in the mathematics group of the Intermediate. In other groups choice is

given as for example in the history group. The choice lies in this respect that the college can decide in this case on what three subjects in the history group it will offer instruction. In making this choice it is largely guided by student needs. Hence the choice of "electing subjects or courses," which is an important feature of American collegiate education, is exercised only in a very limited sphere by the Indian college student. Faculty advice on this matter is limited also.

There are two ways in which guidance is offered students in mission colleges. One is the *tutorial system,* which is largely modeled after the system in English universities. This system does not have the shortcomings of class-room instruction, but brings the student and the teacher into close contact, and opens many ways of guidance of the student by the teacher. Such a system prevails only in a few of the mission colleges, prominent among which are (1) Madras Christian College, (2) The American College, (3) Andhra Christian College, (4) Noble College and (5) St. John's College, Tinnevelly. The majority of the mission colleges do not have such a system in force. There can hardly be any doubt that the institution of the tutorial system would lessen the evils of an external system of examination, would help the student to discuss his problems with his teacher, and would be conducive to the establishment of a close relationship between the teacher and the taught.

The other method by which "student guidance" is given is known as *"Tutorial Visitation."* All of the students are assigned in groups to the different members of the staff, these assignments being made on the basis of the residence of the students. The aim is to assign to a lecturer the students who live in the general locality of his own residence, or those who live in one particular part of the town. Such a system provides each student with a friend on the staff to whom he may go with any of his problems to secure his advice and assistance. A tutor's endorsement on any request by the student to the Principal has much weight. Such a system prevails in three colleges, Noble, Madras Christian and Andhra Christian colleges. The smaller the number of students assigned to a teacher, the better attention he can give to them. Other colleges depend upon the hostel system for grouping the students. But since only a small percentage live in hostels, it is to be desired that the "Tutorial Visitation" system be instituted in all the mission colleges in the Presidency.

CHAPTER IV

RELIGIOUS EDUCATION

1. *Its Place and Purpose in a Mission College*

There can be no serious disagreement among Christian educators regarding the place of religious education in mission colleges. The Jerusalem Missionary Conference of 1928, at which Christian educators from all over the world were present, reports as follows:

> "The Christian school is rich in the opportunities it affords for religious education . . . The ordinary classes, work in the fields, games, the common life of the school and relations with the larger community outside, all furnish opportunities of learning what it means to be a Christian in actual relationships of life. This conception of religious education restores the connection between religion and life."[70]

Such is the purpose and place of religious education in a mission college. If a college should attempt to transform life, sound religious educational principles would be applied in four spheres:

a. Religious curricular instruction.
b. Religious worship.
c. Religious and social activities.
d. Residential character of colleges, through their hostels.

We shall now examine the mission colleges from these viewpoints.

2. *Religious Instruction* (general)

Though the amount of Bible teaching in a college does not necessarily determine the institution's Christian character, a college cannot call itself Christian if it does not make possible for its students adequate Christian instruction. Our analysis of the aims of mission colleges has brought out this point very clearly. Mission colleges in India have found their unique place in the educational machinery of India, because the Government of India strictly adheres to a policy of religious neutrality. The Educational Despatch of 1854 defined this neutrality in very clear terms. Affiliated institutions might be under the management of persons of every variety of religious persuasion. No University examination on religious subjects should be held. In periodical examinations, no notice whatsoever would be taken of any religious doctrine taught in any school. Hence the system

[70] *The Jerusalem Meeting of the International Missionary Council Report*, Vol. 2, p. 69.

of grant-in-aid was freed from interference with religious instruction in the schools assisted. This policy of the Government has been consistently upheld in various other despatches and resolutions from time to time. Mission colleges have always offered religious instruction to their pupils.

But there is a great difference between the Roman Catholic colleges and the Protestant colleges in this respect. As already seen, since most of the Catholic colleges were established primarily for the education of the Catholic youth, their religious instruction is entirely confined to Catholic students only. In other words, they do not compel non-Christian students to attend Bible classes. At St. Joseph's College all Catholic students, boarders as well as day scholars, are required to have religious instruction. Annual examinations on religious subjects are compulsory for them only. Two scholarships are open for Catholic students on the basis of the marks secured in examinations on religion. In St. Zavier's College, Catholic students are instructed on Sundays and holidays. Moral instruction, with no definite Christian background, is given to non-Christian students in the high school twice a week. At St. Aloysius College Catholic students are required to go to Confession and Holy Mass at least once a month, and to Mass every day if possible. However, prayers are said at the beginning and at the end of each class and the non-Christian students are asked to stand in silence. This is the only religious participation required of non-Christian students in Catholic colleges.

The following syllabus followed at St. Aloysius is typical of the rest of the colleges:

For the Intermediate classes	a. The New Testament. b. Sheehan's Apologetics and Catholic Doctrine, Part I.
For the B. A. classes	a. The New Testament b. Sheehan's Apologetics, etc., Part II.

The absence of compulsion to attend Bible classes has made the Catholic colleges very popular among non-Christian students.

Perhaps this explains, to some extent, the fact that the largest mission college in the Presidency, in point of student strength, is a Catholic college—St. Joseph's, Trichinopoly. In the same town, there is also a first grade Protestant college. In comparing the student strength of the two institutions, counting only the students in groups common to both colleges, we find that while Bishop Heber's College has 307 students, St. Joseph's has over twice that number, namely 721. It is true that in Madras, Loyola College has fewer students than the Madras Christian

College; this may be explained largely by the fact that the latter is the oldest institution in the Presidency, while the former is only 4 years old.

Protestant colleges in the Presidency, unlike Catholic colleges, have always given religious instruction to all their students, Christian and non-Christian. We also find that 13 Protestant colleges, up to 1925, made religious instruction compulsory to all their students. Admission into the college carried with it the obligation to attend Bible classes. Since 1925 only one college in the Presidency has introduced a conscience clause which permits conscientious objectors to stay away from Bible instruction. The remaining 12 colleges still maintain compulsory Bible classes for all their students. A grave situation has risen lately due to the agitation of non-Christians for the introduction of a conscience clause in the grant-in-aid code.

3. *Conscience Clause and Compulsory Bible*

By "Conscience Clause" is meant an enactment which gives a student absolute freedom to attend or not to attend religious instruction and services opposed to his or her own belief. The Educational Commission of 1882 proposed a conscience clause which the Government of India did not accept. In 1915 a conscience clause was, for the first time, introduced into the Indian educational policy when the Government added to the charter of the Hindu University at Benares a requirement that all non-Hindu students should be exempted from attending classes of religious instruction. In 1917 Mr. Srinivasa Sastri, then the leader of the Servants of India Society, mooted the question of the inclusion of the conscience clause in the grant-in-aid code. In 1919, according to the new reforms, education became a transferred subject controlled by a minister responsible to the provincial legislature. The first Ministers of Education in Bombay and United Provinces were men prominent in the agitation for the conscience clause. During the non-cooperation period, up to 1922, due to anti-foreign feeling, this question assumed a practical aspect. During the last quinquennium, 1922–27, bills were proposed regarding the conscience clause in various councils. The Madras legislature rejected, by a large majority, the proposal to refuse government aid to institutions that do not introduce into their rules, a conscience clause, though the Bishop of Madras and a few missionaries supported the bill on the ground that the same regulation prevailed in Great Britain and should do so in India too. Those who opposed the bill and defeated it did so on two grounds: (1) the inevitable closing of mission educational institutions if the bill was passed and (2) the necessity of religious instruction for character formation.

It has been argued by those missionaries who oppose the introduction of conscience clause, that loyalty to the missionary commission makes it impossible to carry on education unless the Christian message is given to all pupils; that it is legitimate to accept government aid, though the money comes largely from taxes paid by non-Christians, if it can be shown that that money is expended for public good; that no one is obliged to come to mission schools, and if they do, they must keep the well-known regulations of those schools, that mission schools have no right to exist if they did not aim at spreading the Christian gospel; that the supporters in the home churches will withdraw their help if their primary object of evangelization is not carried out through the schools; and that education without religion is no education at all.

On the other hand, it has been contended by well-known missionary educators like the Rev. W. F. Holland, that loyalty to the missionary commission does not preclude one from recognizing that the atmosphere of absolute voluntariness on the part of those who receive the message is essential to the success of missionary work, that coercion in religious matters defeats its own purpose, as it produces an opposing mind set, unreadiness and undesirable concomitants, that compulsory Bible instruction has not produced many conversions in recent years, that there are many ways of delivering the Christian message, and that religious education and not religious instruction should be the aim of mission schools.

While this controversy was going on, the Government of Madras passed the Madras Elementary Education Act of 1920. Sections 53 and 54 of this act deal with this question of religious instruction, and were formulated according to the proposals of the Missionary Educational Council. The sections provide that if ten or more guardians in an area object to the religious instruction imparted to their children attending a school, and if there is no other elementary school within a radius of one mile, the District Educational Council shall require the manager of the school to grant exemption to these children. If all are willing, an agreement, temporary and terminable, shall be entered into. If not, the Council shall open another school but the manager of the aided school shall not lose the grant-in-aid, just because of his refusal if his school meets the usual requirements for the grant. This Act is in operation now in the Presidency and is applicable only to Elementary Schools.

It must be pointed out that there is a vast difference between the introduction of a conscience clause into the grant-in-aid code and the granting of exemption to those who have conscientious objection to the religious instruction given in a mission college. If the Government enacts a law that no grant will

be given a college which by compulsion imparts religious instruction, it, the government, will be renouncing its well-established principle of entire abstinence from interference with the religious instruction of an institution. But this does not in any way preclude the authorities of a mission college from introducing the principle of voluntariness into their religious program.

The ultimate question for mission colleges to decide is whether, enactment or not, compulsory religious instruction and worship will win students to Christ. And if it is found that as regards the spirit of Christ, and in the light of the soundest principles of education, it is not the best way to lead a student to Christ, then compulsion should be given up. Against the many advantages of compulsory Christian teaching in a mission college must be set this, that Christianity is in danger of being regarded by Indians, (to use the words of a missionary, Rev. W. F. Holland) "not as a high and holy privilege placed within their reach but as a disagreeable pill, which the missionary, for purposes of proselytizing, is very anxious at any cost to force down their throats." Ultimately men are attracted, and not forced, to Christ. The Commission on Christian Education in China reports that "experience has sometimes indicated that to require a student against his will to study a religion other than his own, is to create a defensive, even antagonistic attitude toward that religion."[71]

While teaching the Bible in Noble College to non-Christian students, the writer asked a hundred students why they objected to compulsory Bible and not to compulsory History or Science. About 25 wrote that they would not have compulsion even in secular subjects, and the rest wrote that while the Bible dealt with things entirely foreign to them, History and Science included the available material of all the world. Moreover, there is an essential difference between teaching Geography and teaching Religion. The latter is entirely a matter of training attitudes, skills, and habits.

Rev. W. Hummel, an educator in China, experimenting on these attitudes, writes, "The antagonistic attitudes of many students toward the Christian religion had been accentuated by compulsion, and these attitudes were vastly more damaging than their dislike for required physical training or courses in history."[72]

The psychology of coercion has been clearly stated by Dr. W. H. Kilpatrick. He writes, "The presence of an aroused contrary mind-set is the essential factor in what we call Coercion. The

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[71] *Christian Education in China, op cit,* p. 266.

[72] Hummel, W. F. Compulsory Religious Education in Mission Schools, *The Chinese Recorder,* September, 1925, p. 565.

normal and legitimate effect of such a contrary mind-set, we concluded, is to bring unreadiness for the coerced action and to lessen, in any event, the satisfaction accompanying the successful completion of this action."[73] In any learning, we are told that there are three kinds of results: the primary, the associate and the concomitant. The concomitant learnings are the generalized ideals and attitudes. The greatest danger of coercion is that these concomitants are undesirable. While teaching in Noble College, the writer noticed very many undesirable concomitants. From a dislike for the Bible, there grew among some students an irreverence for all sacred things. The disrespect for personalities slowly evolved. Here then lies the danger of these attitudes being transferred. The delight in burning or tearing the pages of the Bible is slowly transferred to the joy of destroying any sacred literature. The writer has also noticed that those students who began by hiding a secular book from his attention and reading it as he was teaching the Bible, soon learned the habit of cheating him even at other class periods. Transference, we are told by Dr. Thorndike, is made possible by the identity of "proceduce and substance." The dangers of coerced learning should not be minimized.

The psychological effect of this coercion is bad for the teacher also. The commissioners on "Christian Education in China" write, "It may well be that if the teacher of a course on religion does not have to compete with other courses, he may almost unconsciously allow himself to offer a less vital, vigorous, and attractive course than he would give if students were not forced to take the work whether it was interestingly given or not."[74] He has always the feeling that in spite of every effort to improve his methods of teaching, he cannot secure the whole-hearted cooperation of his students, for many of them come to compulsory religious courses with antagonistic "mind-sets" which clearly hamper the learning process. It is the experience of teachers of religion today that, as Plato saw, "knowledge which is acquired under compulsion has no hold on the mind." This is particularly so, when we remember that college students are not children but grown-up young men and women.

A school does not cease to be Christian because religious instruction and worship are not required of all its students. On the other hand, it is the essence of Christianity that it should be voluntary. The willingness to grant exemption from religious exercise and worship to conscientious objectors does not nullify the declared religious aims of the institution. What would be sacrificed by the change is the power to compel attendance, but

[73] Kilpatrick, W. H. *Foundations of Method*, p. 86.
[74] *Christian Education in China*, p. 286.

what would be gained is a receptive attitude of the taught and a willing co-operation to experiment with truth. It is reliance on compulsion that makes students doubt the liberating promises of Christianity and the good faith of its advocates. With compulsion abolished a new spirit would occupy the field.

Missionary educators in India have not been slow to realize this. At the All-India Conference on Religious Education held February, 1928, the following resolution was passed with only one dissenting vote:

> "This conference feels that it is desirable in the circumstances of today to make attendance at religious instruction in all schools and colleges optional, it being understood that those who are set free from attendance at the religious classes shall have to attend an alternative class instead."

With a wider outlook and keener vision, Noble College in the Presidency has a conscience clause in effect now. It is as follows:

Noble College Conscience Clause Declaration

N. B. This form must be signed at the beginning of the college year. Any student signing it will not be required to attend any college "Hall-addresses" or Bible classes, but will be expected to attend any alternative class which the college authorities may appoint.

Student Declaration

I hereby solemnly affirm that I conscientiously object to attending any spiritual instruction based upon the Bible and the Gospel of Jesus Christ.

Signature of Student in full: Date:

Declaration of Parent or Guardian

I hereby solemnly affirm that I conscientiously object to my

son / ward .....attending any spiritual instruction based upon the Bible and the Gospel of Jesus Christ.

Signature of Parent / Guardian

Date.

The Principal of the college, the Rev. A. B. Johnston, writes in a letter dated August 26, 1927, "I find the conscience clause has made no difference. One student has signed it in two years. They all attend as before. But we feel different; no qualms now, when they can object if they wish to, about the justice of our plea. The attention of the students is about the same, I believe. They listen extremely well to the Hall (assembly) talks. Interest in Bible classes varies with the teacher and the subject."

Experience in other places brings out the same verdict. "In one large North India College, when a voluntary system was introduced in advance of the Government order, in the first term, out of 367 students, 6 elected to attend the class in ethics and morals offered as an alternative, and 361 continued to come to the Bible teaching."[75] The Church Missionary Society in 1923 reports that "in no school under its care, has any considerable advantage been taken of this rule. In one of 450 boys, the school wrote a letter to the head-master stating their appreciation of the Bible lessons. No one has applied for exemption."[76]

From the experimentation with the "Conscience Clause" so far one deduces the following inferences:

(1) There is no objection from non-Christian students to religious teaching, but what is objected to, is *compulsory* religious teaching.

(2) Not one objection has been raised to the introduction of Christian ideas and examples and quotations from Christian books into the teaching of such subjects as Philosophy and History in schools and colleges where the conscience clause is in force.

(3) It is better to allow those who object to religious instruction to apply for exemption in writing than to make the teaching of Christianity an elective subject.

(4) There is an increasing feeling among Christian educators in India that Christian education is not, in practice, infringed upon by the acceptance of a "Conscience Clause."[77].

4. *The Bible Classes*

Present Situation

We have already seen that four-fifths of the student body in mission colleges is non-Christian, and hence the task of religious instruction of the non-Christian is four times as great as that of the Christian. We have also seen that the Protestant colleges alone undertake to instruct non-Christian students in the Christian religion. Hence an analysis of the student body of Protestant colleges according to its religious faiths will be interesting:

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[75] *International Review of Missions*, Vol. 12, 1923, p. 214.

[76] *Missionary Review of Missions*. Vol. 46, 1923.

[77] See Paton, W. "Conscience Clauses in India," *National Christian Council Review*. Vol. 3, 1925.

TABLE XXV

STUDENTS IN EACH OF THE PROTESTANT COLLEGES CLASSIFIED ACCORDING TO THEIR RELIGIOUS FAITH (MARCH, 1926)

	Christian	Hindu	Mohamedan	Buddhist	Total No. in College
1. Madras Christian ..	145	637	40	1	823
2. American	82	322	9	..	413
3. Findlay	19	144	1	..	164
4. Bishop Heber's 119		323	9	..	451
5. Women's Christian..113		15	1	..	129
6. Malabar Christian..	16	46	6	..	68
7. Wesleyan	8	137	2	..	147
8. St. John's	40	11	4	..	55
9. Voorhees	19	119	4	..	142
10. Sarah Tucker	15	1	..	..	16
11. St. Christopher	11	2	..	..	13
12. Andhra Christian ..	46	377	19	..	442
13. Noble	39	302	9	..	350
Total	672	2,436	104	1	3,213

From this, we infer that there are about four times as many Hindu students in the colleges as there are Christian students. The Mohamedans are only one-sixth of the number of Christian students.

Classes for Christian and Non-Christian Students

In some colleges, the Christian students have religious instruction separate from the non-Christians, as for example in the Noble, Andhra Christian, Findlay, St. John's, and American colleges. In such cases, the syllabi for the two differ. The Christian students usually prepare for the Peter Cator examination and hence follow the syllabus drawn up for that examination. Such is the case at the Noble, Andhra Christian, St. John's and Madura colleges. The syllabus for the Peter Cator examination for 1929 is as follows:

Old Testament: Sell's Kingdom of Israel, p. 1–56, I Kings: XII–XXII.

New Testament: The Epistle to the Romans.

General Subject: The Religion of Jesus, by Rev. N. MacNicol, pp. 1–99.

Memoriter: Romans VI: 1–11; VIII 1–14; and Psalm CXLV.

In some other colleges, the Christian students attend the same classes in Bible instruction as the non-Christian students do, as in the case of the Madras Christian, Women's Christian, and St. Christopher colleges. In the Women's Christian College, a preparatory class is held for Christian and non-Christian students who have not had adequate previous Christian teaching.

It is to be desired that wherever there is a sufficient number of Christian and non-Christian students to form separate classes, it should be done. Moreover, a division between the Hindu and Mohamedan students is to be desired, since they have quite different backgrounds and different ideas of religion. The Mohamedan is a strict monotheist while the Hindu is invariably a pantheist. The one great difficulty is that there are too few Mohamedan students in a single college to warrant the formation of a separate class for them. The Madras Christian College is the only institution that had in 1926 about 40 Mohamedan students. Just as all the Christian students in the Noble and Andhra Christian Colleges combine to form a class, irrespective of their years in college, these forty students can form a separate class and a Christian teacher well versed in Mohamedanism may have charge of it. If on the other hand, such a division of students into Christians and non-Christians, and, in some cases, into non-Christian Hindus and Mohamedans should lead to communalism, then the method adopted at the Women's Christian College, which divides students who have not had previous Christian teaching from those who have had it whether they are Christians or not, seems to be best. This was the opinion of the All-India Religious Educational Conference in 1928.

Non-Christian Students in the Bible Classes

Since the University does not examine the students in their knowledge of the Bible, in accordance with the governmental policy of strictest religious neutrality, and since proficiency in this subject does not in any way affect the promotion of students from class to class, there cannot be much academic interest in the study of the Bible. It is the writer's impression and observation, that most students suffer the Bible period because of the privilege of studying in the institution.

In order to awaken interest in the Bible, all Protestant mission colleges offer prizes to all students, while the Catholic colleges limit them to the Catholic students only. Madras Christian College doubles the number of marks obtained in the Bible examination which along with the marks in the English examinations (which are not so doubled) determines the prize winner, thus inducement is given to non-Christian students to pay attention to instruction in Bible.

The average number of hours of religious instruction is about 3 a week throughout the college year. In the case of Noble and Andhra Christian Colleges, the first hour of every day is utilized for religious instruction and worship. In colleges like Madras Christian and Voorhees, the Bible periods come every alternate day and at the first hour. The honor students of the

5th year attend Bible classes only on Wednesdays. At the American Madura College the Bible is taught every day, except Wednesdays, for half an hour, from 2:30–3:00 p. m. The students of mission colleges in South India have more hours of Biblical instruction than the students in any denominational college in the United States.

5. *Curricula*

The syllabus for religious instruction of non-Christian students differs from college to college. The following may be mentioned:

Madras Christian College (Christians and non-Christians).

1st year: Samuel, Saul, David, St. Mark.
2nd year: Heroes and Prophets of Israel, and Judah, Mathew.
3rd year: Amos, Hosea, Isaiah, Luke.
4th year: Life and Teachings of Jesus Christ.
3rd and 4th year Honors: Life and Teachings of Jesus.
5th year Honors: (Only on Wednesdays).

Andhra Christian College (non-Christians).

1st year: St. Mark.
2nd year: A. The Religion of Jesus.
B. St. John.
3rd year: The Personality of Jesus.
4th year: St. John and portions of Isaiah.

Noble College (non-Christians).

1st year: St. Mark, Old Testament Heroes, "Manhood of the Master," by Dr. H. E. Fosdick.
2nd year: St. John, Great Prophets of Judah and Israel, "Meaning of Service," by Fosdick.
3rd year: St. Mathew, Old Testament (Peter Cator), Christian Evidence.
4th year: St. Luke and Ephesians, Sell's "Minor Prophets," "Handbook of Christian Evidence," by Alexander Stewart. The comparative study of religions has recently been introduced..

American Madura College.

1st year: Old Testament Introduction. Messianic Hope. Fulfillment in Christ.
2nd year: New Testament (five books).
3rd year: Devotional study of selections from Psalms. Messages of the prophets.
4th year: Ethical Teaching of Christ.

Voorhees College.

1st year: Mathew.
2nd year: Studies in the Life of Christ.

We see then, that the syllabus usually consists of the study of the Old and New Testaments, and sometimes of a book on Christian truths and doctrines. In Andhra Christian College a course is given on Hinduism, on Bhagavat gita in particular. In Findlay College a group for the study of Bhagavat gita was organized, known as the "Gita Circle." Only in Noble College is a well graded syllabus on comparative religions followed. The outline of the syllabus is as follows:

1st year: *Varnasrama Dharma vs. Dharma.*
The *Bhakti* Movement.
Relation of the Sermon on the Mount and St. John's Epistle to this *Dharma.*

2nd year: Karma and Redemption.
Christian Idea of Redemption.

3rd year: Immanence and Transcendence.
Theistic Hinduism.
Christian Theism.

4th year: The Idea of Self in Indian Philosophy.
Christian Idea of God and Man.

From this examination of the curriculum of Biblical instruction, one is led to infer that the colleges aim at the imparting of definite Christian truths rather than at directing Christian experience in general. Both as a student in a mission college, and as a teacher of Bible, it has been the writer's experience that the curriculum, as specified above, is entirely book-centered. In other words, it aims at the imparting of so much required book material, which other than its place in the program of studies in a mission college has no bearing on the experience of the student.

Especially in a mission land, there exists the necessity of Bible instruction in relation to the religious thought and problems of the land. Hence Biblical truths cannot be divorced from any comparative study of the teachings of non-Christian religions. In a land like India where the average routine of life is so much dictated by religion, and where every minute detail of life should have its religious sanction, religion becomes life and life is religion. This is largely the reason why Hinduism is one of the oldest living religions of the world, and nothing so far, not even the advent of Christianity to India, has effectively undermined its hold on the people.

Religion to be effective must permeate life in all its activities. Any instruction in religion must be based upon life-experiences. Therefore, any imparting of Christian truths, devoid of relationship with the experience of the students and their religious ideas, would be ineffective.

The current findings of modern educational psychology and philosophy demand that the curriculum of religious education must have as its objective the enrichment and direction of experience. In order to do this, three things are necessary:

(a) The curriculum must be directly related to the experience of the individual in the group.

(b) It must provide some basis for socially shared experience.

(c) It should give in the end an organized, consistent, forward-moving social experience, and thus guard against individualism. It may be pointed out that while religious education in all its phases should aim at this goal, religious instruction which is only a part of religious education, must necessarily limit its curriculum. While such a contention may be granted, one must remember that the curriculum of religious instruction must be pupil-centered. It must grow out of the pupil's needs and interests, and must direct his religious experience. If the curriculum meets these demands it will not consist of selected historical material alone. The Bible, as the source book of Christian experience and the only available record of the life and work of Christ, would have its necessary place. But the Bible will be taught, not as a mere historical book, but as a dynamic, needed at the present day for directing religious experience. As the Ceylon Religious Education Conference in September, 1927, puts it, "we must lay the primary emphasis on the Christian message, and teach the Old Testament in the light of the New." A pupil-centered curriculum does not mean that the pupil determines it, but only that it must be related to the life-situation of the pupil. All of the non-Christian students in a mission college learn one religion at home and another at college. A correlation between the two can be made only when students' needs and problems are related to Christian teaching and principles. An effective curriculum for religious instruction will include 4 things:

(a) *Consideration of the explicit problems of students.* For example: "Does Christianity supplement Hinduism?" "Can the temptations of the adolescent age be more successfully met by Christian principles than Hindu teaching?" "How did Christ meet His temptations?" This will naturally lead to the study of the New Testament record.

(b) *Consideration of the implicit problems in the experience of the race.* For example: the devotional literature of Bhakti thought, as the aspiration of the people for definite communion with God; Christ as the final *Avatar;* etc. Here a study of Hindu thought is very necessary.

(c) *The extension of experience.* Here is the place for projects that build up purposive behavior. For example, the ideas of purity checked up against the carvings on a Hindu temple, visits to such temples, etc. The teaching of Christian ideals through the records is to be related to actual practising of them.

(d) *The extension of experience that does not involve problems.* Here is the place for religious dramatics, folk lore, the historical heritage of peoples, etc.[78] We must leave it to the teacher of Bible to work out such a curriculum, for no one can definitely lay it out for him. All one can do is to state the main guiding principles.

The method of conducting the Bible class should be largely the group discussion instead of the old lecture method. This is specially applicable to Biblical instruction for non-Christian students, as it brings out the needs, problems, and ideas of the students, as it encourages discussion and a courageous facing of facts, as it provokes hard thinking, and as it arouses and meets life-interests in a manner that the lecture method cannot. In this connection, one would recommend Professor Harrison Elliot's books on Group Discussion.[79] Another useful book in which such an approach for Biblical instruction has been tried and a plan worked out, is Dr. T. H. P. Sailer's book, "What does Christ expect of Young People Today?"[80]

From time to time, the teacher of the Bible should use objective standards of measurement to see how much of the instruction is being translated into conduct and experience. The students should not be asked merely to write essays on religious subjects, but also be asked to choose between ideals; thus their attitudes and ideals can be objectively tested. In not even one of the mission colleges is this type of measurement and examination used. There is great room for development in this respect.

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[78] See Bower, W. C. *Curriculum of Religious Education.* Betts, G. H. *The New Program for Religious Education.* Case, A. T. *Liberal Christianity and Religious Education.* Charters. *Curriculum Construction.* Coe, G. A. *A Social Theory of Religious Education.*

[79] Elliot, H. S. 1. *The Why and How of Group Discussion.* 2. *Process of Group Thinking.* 3. *How Jesus Met Life Questions.*

[80] Sailer, T. H. P. *"What Does Christ Expect of Young People Today?"*

6. *The Use of Indigenous Religious Material in Religious Education*

In the Government Resolution on Education, dated 1913, issued by the Governor-General of India, it is mentioned that "excellent materials for ethical teaching are available in the Mahabaratha, the Ramayana, portions of Hafiz, Sadi, Rumi and other classics in Sanskrit, Arabic, Persian, and Pali."[81] Even a government which follows a policy of religious neutrality was aware of the usefulness of indigenous religious material as an agency for moral and religious education. In recent days, the new national consciousness of India, the emergence of autonomous churches and interdenominational councils, and the prominence of national leaders have made the demand for indigenous curricula urgent. Stung to the quick by the censure of being a denationalized group, the Indian Christian community is demanding the increased use of indigenous material in religious education. The editor of the *Indian Christian Review* wrote on April, 1923: "The foreign missionaries tried to give us what they thought honestly to be the best for us without giving serious consideration that we are Indians with centuries of social traditions behind us. With the best intention in the world, the missionaries have, in a sense, been instrumental in doing us the greatest harm. Socially, Christianity has almost been a failure." The editor of the *Christian Patriot* wrote on March, 1925: "To awaken in the people an enthusiasm for the deep and passionate aspirations after the God of Manikavasagar, is an important part of religious education in India. In their measure and with the light granted unto them in the dim ages in which they lived, those sages are worthy of a place, not beneath the great saints and prophets of the Old Testament."

Religious educators are realizing that the religious culture of India should not be neglected but transmitted to the pupils. Dr. W. C. Bower, an authority on religious education writes, "Much of the background of non-Christian peoples is of permanent value, and according to one of the fundamental principles of Jesus, ought to be preserved."[82]

In the All-India Religious Educational Conference, 1928, it was proposed that "nature material and material from the Indian religious background be made available and utilized by trained teachers in religious education." The recent growth in the study of comparative religions has clearly shown that all the religious heritage of India should not be thrown aside as "heathenish," and that God has at all times spoken to all peoples through his prophets. The fears of eccleticism, controversy,

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[81] Government Resolution on Education, 1913, p. 2.
[82] Bowers, "*Curriculum of Religious Education*," Chapt. XVI.

superficial acceptance of religious ideals from all religions as being on a par, have been quieted to some extent. It is now being gradually recognized that "we can with justice claim that all things that have been rightly said by all teachers are ours as Christians. We may rightfully appropriate truth found in whatever clime,"[83] and that "there is decided gain in bringing the very highest from non-Christian religious sacred scriptures before its own adherents."[84] It is not rare to find nowadays missionary educators who realize that instruction in the teachings of Hinduism and Mohamedanism often leads the student to appreciate the superior teachings of Christianity.[85]

It is not suggested that all sacred scriptures are on the same level of value. They differ in their content, in their power to inspire and transform life, and in their religious educational value. What is pleaded for is *not neutrality to all religions* but *impartiality* toward them. There is a place in the curriculum for both the Ramayana and Pilgrim's Progress. Only that religious information will "carry over" into conduct which has an "emotional drive." Hence the familiar stories of mythological heroes and well-known words of piety and devotion uttered by the ancient sages and saints have all contained an "emotional drive" that can be utilized for religious education. The commisioners on "Christian Education in China" realizing the truth of this claim recommended "that the courses in religion given to Chinese students should take account of the ethical teachings of the sages of China, which many of the students have been taught to revere, with which all are familiar, and which may be made stepping stones to fuller knowledge."[86]

If such a claim for religious education in China can be made, how much more appropriate is a similar claim for India, whose indigenous education has always been religious education, and whose entire literature is religious literature. Mr. Manilal Parekh, an Indian Christian leader, said as follows at the All-India Conference, 1928: "There is much in all this literature which is similar in character to New Testament teaching, and is consequently of great help in bringing non-Christian people to an understanding of Christ as the fulfilment and crown of their racial heritage and in confirming the faith and helping the devotional life of many a Christian as well. Suitable selections from all this literature must find a place in the curriculum of Christian education, especially in secondary school and even colleges, along with the teaching of the Bible."[87]

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[83] Fleming, D. J. Attitudes Towards Other Faiths, p. 47.
[84] *Ibid.*, p. 58.
[85] For example refer to Fleming, D. J., *"Contact With Non-Christian Cultures,"* pp. 46–48.
[85] *Christian Education in China*, p. 287.
[87] *Jerusalem Meeting Report*, Vol. 2, p. 108.

The available religious material is as follows:

1. Epic Literature—*Ramayana* and *Mahabharata*—Selections from them regarding children, fraternal affection, ideals of womanhood, ethical maxims, etc.

2. Devotional Literature. *Saivite, Vaishnavite,* and *Bhakti* Literature.

3. Ethical Literature. *Kural,* Poems of *Appar,* The *Devarem,* etc.

4. Fiction Literature. *Panchatantra, Hitopadesa,* etc.

An attempt to include such literature in the curricula of religious instruction has now been made at Noble College, Masulipatam. Its results should be carefully watched. The syllabus of such a curriculum has already been outlined and entitled "Syllabus for Religious Instruction." The story of *Gita* has been studied at Andhra Christian and Findlay Colleges. Two similar attempts have been made outside the Madras Presidency, (1) in the Isabella Thoburn College, Lucknow, and (2) in the Disciples Mission High School, at Harda, Central Provinces.

The success of the use of such indigenous religious material depends entirely on its relationship to the life and experience of the students. The study of such material, courses in comparative religions, etc., would easily become entirely book-centered and have no meaning for the student as his religious experience grows from day to day. As in the case of Biblical instruction so also here the curriculum must be related directly to the life of the student; and hence, as indicated in the previous section, the use of indigenous religious material would be appropriated in the realm of the "implicit problems in the experience of the race."

7. *The Bible Teacher*

The mission colleges in the Presidency possess the following kinds of teachers with different religious qualifications:

TABLE XXVI

RELIGIOUS QUALIFICATIONS OF THE STAFF (1928)

	Protestant	Catholic
Foreign Missionaries—		
Men	40	34
Women	22	10
Men with D. D. Degree	2	9
Men with B. D. Degree	4	—
Ordained Men	24	45

In the Protestant colleges, where Biblical instruction is given to both Christian and non-Christian students, we find that 74 give religious instruction, of whom 46 have had some religious training. The remaining 28 have no other qualification to teach the Bible than their affiliation with a church. Such a situation, in which four out of ten teachers of Bible are unqualified and untrained to give such instruction, is to be deplored.

Not everyone can give religious instruction. Mere membership in a church is no guarantee of professional excellence. It should not be assumed that every Christian teacher in a college can instruct in religion. It is usually harder to teach religion than arithmetic, as the former is a matter of training good attitudes, ideals, and habits, and as such, requires a well-trained teacher with a forceful personality.

8. *Religious Worship*

In addition to class room instruction, the service of worship is a valuable means of religious education. Any curriculum based upon pupil experience must regard worship as very important and significant. Worship should be integrated into the social experience of the student.

All the mission colleges have some kind of religious worship. In the Women's Christian, St. Christopher, Sarah Tucker, and St. Agnes colleges, worship is held in a chapel, in the form of a Christian service. This is possible because their students are almost entirely Christian. In other colleges, where non-Christians predominate, it is different. In Madras Christian college, the form of worship is the professor's reading of a passage from the Bible and his praying in the classes at the beginning of the day's work. Once a week, there is a service held in a separate chapel open to those who desire to attend. It is interesting to note that the following prayer for the United States was offered every week in 1927: "We beseech Thee to grant Thy strength to this nation in this conflict with the evils of strong drink, that the resolve which has been nobly made, be nobly kept."[88]

A similar form of worship prevails in Bishop Heber's College, Malabar Christian, and Voorhees. Such is the case in all Catholic colleges, where worship includes in addition, the daily mass and confessional service, required of all Catholic students.

In Findlay and Wesley colleges the students assemble in a hall at the beginning of a day's work and the Principal reads the Bible and prays. Class prayers are said forenoon and afternoon. In the American College, there is chapel service every

[88] *International Review of Missions*, April, 1927, p. 297.

day, to which all Christian students must come at 10:15 a. m. Every Wednesday, all the students assemble in a hall when worship is conducted. In Noble College and Andhra Christian College, assembly and worship go together, as they do at Findlay and Wesley Colleges.

The usual form of worship is: reading of the Bible, an opening prayer, a short address, and a closing prayer. In colleges where assembly and worship go together, usually the attendance is marked at the beginning of the worship period, and at its close college announcements are made. The students do not take part in worship actively, except by repeating the Lord's Prayer, or by singing hymns (as it is the custom in the Women's colleges).

On Sundays, some Protestant colleges (American, Madras Christian, Noble, Andhra Christian, and Women's Colleges) conduct a service at the college church, to which the student body is invited. This service lasts for an hour or so and takes the form of a regular church service, the form followed by the denomination to which the college belongs.

Chapel service, where students are marched in, are preached to, and then disperse, can hardly be called worship. When such chapel service is not differentiated from "general assemblies" of the student body, it can hardly create any worshipful attitude in the student. When the worship period is interspersed with announcements of college events and student organizations, the taking of attendance, laughing, talking, disturbance of noise from outside, etc., it loses all its value. It is to be desired that a careful distinction be made between worship and assembly.

Worship must grow out of values already felt. Worshippers themselves must take a large part in devising the worship. It must be a cooperative enterprise. Otherwise interest in worship will be only extrinsic. Instead of the Principal doing everything in conducting the worship, student participation must be welcomed. When a chapel service creates a worshipful "audience attitude" and when it is a co-operative enterprise between the faculty and the student body, it is a valuable asset to religious education.

It is usually better to have a college chapel on the campus. When institutions cannot afford to build a separate chapel, there must be set apart at least two rooms in every college, one for worship and chapel service, and the other for general assembly of the student body. The hall or room set apart for worship must be built and equipped for that purpose, and its very lines, coloring, and furniture should be conducive to worship. The atmosphere and spirit of worship may teach more of Christianity than many a lesson about it.

In a mission college in India where students of different faiths study together, a separate room or chapel for worship will facilitate "group-worship." For example, if the Christian students feel the need of a service in which definite Christian theology and belief find expression, they could retire to this place for such worship.

Since worship holds a vital place in Christian education, it ought to form the center of all college activities. Compulsion is detrimental to all true worship, but inducement to attend it is legitimate. If worship is made intelligent and attractive, if it arouses interest, it cannot but appeal to the naturally religious minded Indian student so that he will take part in it willingly.

CHAPTER V

Extra-Curricular Activities

Another means of religious education is participation of students in the religious and secular extra-curricular activities and organizations of the college. In recent years, these activities have been very much stressed, particularly in the United States.

From an historical viewpoint, these activities came into existence in American colleges, not so much as a result of reasoning as from the desire of students for certain types of expression and development. Athletic associations were formed because students desired competitive physical exercise. Literary societies, dramatics, student publications arose from desire for other forms of expression. American universities have slowly recognized the educational value of these student activities, and incorporated them into the formal educational program of the student. Departments of physical education, journalism, public speaking, and dramatics have come from extra-curricular student activities.

From the psychological viewpoint, these expressional activities have a great meaning for education. William James has said, "no reception without reaction, no impression without expression." Current psychology takes the whole active life as the field for expressional activities.

"The child is living in the present for the sake of a more adequate future, and the past with its heritage has significance in so far as it guides the present in the making of the future. Any present activity which is capable of taking on new meaning and more adequate social concern is a legitimate expressional

activity."[89] Expressional activity then is but another name for "laboratory practice." The value of such an activity does not lie in the activity itself but in what it brings to pass in the actor and in those acted upon. The inherent desire for praise and social approval, the desire to create or to organize, naturally finds expression in these extra-curricular activities. As these satisfy the "drives" of the individual, they take on a new meaning for education which aims at a fully developed personality, and prepares that personality for socialized living. The educator then must capitalize the instinctive impulses for the production of effective habits of constructive thinking and worthy ideals.

The educational viewpoint itself has changed in the recent years. "American education," says President Coolidge, "is organized and built around the consideration and possible growth of the individual so that he may be a better member of the social order."[90] The enlarged social ideals of twentieth century education regard the modern school, not as a place where pupils sit idle until bidden to do something but as a social workshop where each must do his own task orderly, and co-operate with his fellow students effectively, the teacher assisting only when needed. Education then is to train for democracy. Dr. John Dewey defines a democracy in terms of behavior when he says:

> "A democracy is more than a form of government, it is primarily a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own action to that of others and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race and national territory which kept men from perceiving the full import of their activity."[91]

In this education for democracy, the college becomes a place for practice in actual living, and not a place for learning principles to put into practice at some future date. Curricular instruction supplies the principles and ideals, and the playground, the debating society, the athletic organization, and the student parliament become the laboratory where such precepts and formulae are tried out. The direction of such activities then becomes the concern of the educator, and more particularly of the religious educator, since through such activities, habits and skills are formed, and purposeful activity and attitudes forged.

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[89] Attmar, J. M. *"Expressional Activity and Current Psychology,"* *Religious Education,* February, 1918, p. 9.

[90] Coolidge, C. *"American New Education,"* p. 87.

[91] Dewey, J. *"Education and Democracy,"* p. 101.

TABLE XXVII

TYPES OF EXTRA-CURRICULAR ACTIVITIES AND NUMBER OF COLLEGES IN WHICH THEY ARE FOUND

I. *Governing Bodies*	
Class Committee	1
Reading Room Committee	2
Student Parliament	1
College Committee	1
II. *Departmental Clubs*	
(a) Literary	
Literary Society	5
Debating Society	3
Literary and Debating Society	3
Student Lyceum	1
Gokhale Society	1
Bejan Society	1
(b) Dramatic	
English	2
English and Vernacular	2
(c) Language	
Tamil Association	4
Telugu Association	3
Urdu Association	1
English Association	2
Shakespeare Society	1
Hindi Class	1
Sanskrit Society	1
(d) Subjects	
Natural History Society	3
Philosophical Society	3
History Society	5
Mathematical Society	1
Associated Society	1
III. *Religious Organization*	
Student Christian Union	11
College Brotherhood	2
College Choir	1
College Sunday School	3
Bhagavatgita Circle	2
IV. *Athletic Organizations*	
Associations with separate Clubs	9
Boy Scouts	5
University Training Corps	5
V. *Publications*	
College Magazine	8
Student Weekly	1
VI. *Miscellaneous*	
Museum	1
College Diary	1
Radio Club	1
Total	99

Regulation and Unification of the Extra-Curricular Program

In no mission college is there a well directed program of social activities under the charge of one director. There is no "point system" to measure the load that a student may carry in such activities. There is no correlation between the number of students and the number of clubs. Madras Christian College with 854 students has 16 clubs, while Andhra Christian College with 609 students has 13. Noble College with 378 students has 12 clubs, and St. Aloysius College with 125 students has 6. Findlay College with 163 students has 8, and St. Joseph's with 999 has 6.

It is desirable that some ratio between the number of clubs and the number of students be maintained. Over-organization in some American colleges should serve as a warning, and mission colleges in India should profit by their experience. Otherwise what the Dean of Princeton University said, "The college has unfortunately become a kind of glorified playground. It has become a paradise for the young,"[92] would become true in India's colleges also.

STUDENT PARTICIPATION

1. *The Governing Bodies*

Since a college is not a monarchy but a democracy, its internal management should be conducted with the co-operation of the administrative authorities, faculty, and student body. The students must have experience in participation in the administration of the college democracy, though the faculty will reserve to itself a certain amount of ultimate control. While student participation in the government of a college is a common thing in America, it is only very rarely found in the mission colleges in the Madras Presidency.

In our analysis of mission colleges from this viewpoint we find that in only 4 out of the 20 colleges is there any trace of "student government." In the Women's Christian College the student body is governed by a "College Committee," chosen by the students at the beginning of the year by election by ballot, and its first act is always to appoint "the Senior Student" who becomes chairman of the Committee. This Committee is divided into sub-committees. In Noble College, there was in 1921–23, a "College Parliament," which enlarged its function from that of a debating society into a legislative society. It was conducted once a month on a parliamentary basis, with a Prime Minister chosen by the student body, and the "Opposition Bench" consisting of all those who debated against him. Bills were passed from time to time, sometimes even questioning the action of the faculty. In 1922, the parliament was run on a party basis, and the Principal consulted with leaders of the parliament on certain questions. Due to the abuses of the power granted the parliament, it was converted into a debating society in 1923. In Wesleyan College, class committees are formed for every class. The general discipline of each class is now the responsibility of the class committee consisting of the class "Prefect" who is appointed by the Principal on the recommendation of the lecturer in charge of the class, and three or more members

[92] Gaus, C. "Should Johnny Go to College," *Scribner's Magazine*, Vol. LXXX in No. 4, Oct., 1927, p. 415.

elected by the class. In the same college, a Reading Room committee consisting of a president who is nominated from the college staff by the Principal, and 6 student members, of whom 3 are elected by the Senior class and 3 by the Junior. A similar committee consisting of 3 staff members, one of whom is the President, and 9 students (elected) manage the affairs of the Reading Room at Andhra Christian College.

These are the only 4 colleges in which any semblance of student-participation is to be found. It is quite clear there is much room for improvement. More colleges should entrust certain matters connected with student discipline, supervision of examination, the honor system, etc., to an elected student group. It will afford excellent training in self-government. If India is to be fit for self-government, her sons and daughters should be trained for it, even in their youth. Students cannot be expected to assume leadership without an apprenticeship in government.

II. *Departmental Clubs*

The aim of all departmental clubs is to supplement classroom instruction by fostering interest in special fields and bringing together students of like interests for discussion and fellowship. We may roughly divide such clubs found in mission colleges into 4 groups:

(a) Literary.
(b) Dramatic.
(c) Language.
(d) Subjects

Literary Clubs.

These clubs discuss questions of literary interest.

These clubs are known by various names in the different colleges. In the American college, the literary club is known as the Student Lyceum for the B. A. classes, and the Gokhale Society for the Intermediate classes. In 5 colleges, St. Zavier, Madras Christian, Findlay, Voorhees, and Andhra Christian, they are known as Literary Societies, and the programs of their meetings consist of a lecture or a prepared paper, a review and general discussion. When the membership of this socity became too large in Madras Christian College, another society with similar aims was opened under the name of Bejan Society. In 3 colleges, (St. Joseph's, Aloysius, and Bishop Heber's) the society goes under the name of Literary and Debating Society. In 3 other colleges, (Noble, Madras Christian, and Women's Christian), there is a society known as the Debating Society, which tries to improve the debating talents of its members. In one

college, Bishop Heber's, there is a Shakespeare Society which devotes its time to the study of the plays of the great poet.

Only in Andhra Christian and Noble Colleges, do we find a well-drawn constitution for these societies. In these 2 colleges, the Literary Societies are sub-divided into different sections, each section, electing its own President, Vice-President, Secretary, Assistant Secretary, and 2 Faculty Critics, one for the vernacular and the other for English. Their meetings, once a week, are conducted in English and Telugu alternately. Inter-Society debates, Parliaments, Inter-Society oratorial contests are organized by each society from time to time. From personal experience, the writer since he helped to shape the constitution of one of them, can state that with the introduction of student election, student officers, and student control, what was once a dead society came to life again. It is desirable that other colleges also follow the good example set by the Andhra Christian and Noble Colleges in this respect.

The Dramatics Clubs.

These afford the fullest and freest scope for the development of histrionic talents in the members, and make them take an intelligent and lively interest in some of the master pieces of English and Vernacular literature. Such societies are active in colleges such as Madras Christian, Voorhees, Andhra Christian and Noble.

The Language Clubs.

These exist for the development of proficiency in the handling of the different languages. In a land like India, where so many languages are spoken, and where collegiate instruction is in the English language, such clubs are a necessity. The English Association exists in 2 colleges, the Tamil in 4, the Telugu in 3, the Urdu in 1, the Sanskrit in 1, and a Hindi class in Bishop Heber's College taught by a nationalist with the idea of promoting Hindi as the common language for all India. The election and nomination of officers differs from college to college. But it is noteworthy that in the three American Colleges (Andhra Christian, American, and Voorhees), the election of officers is more in vogue than in others.

The Subject Clubs.

These stimulate interest among the students in the various subjects offered by the college. Through these organizations students become acquainted with extensive fields of knowledge, earnest study is promoted, and mental horizons widened. The Natural Historical Society exists in 3 colleges. In the Women's

Christian College the members of this society go as often as possible on excursions to places of importance. The Philosophical society exists in Madras Christian, Noble and St. Aloysius Colleges, the Historical in 5, and the Mathematical in 1. In Madras Christian College, there is an Associated Society which groups together the members of 6 societies and holds joint meetings. It will help many a college to have such a society since it promotes fellowship among the societies. The joint committees of the 6 societies elect one of their number annually as Secretary.

III. *Religious Organizations*

These organizations promote the religious life of the students. They are Christian in character, with one exception: in Findlay College there is a Bhagavatgita Club which studies the great religious book of the Hindus. The remaining four organizations are Christian. A College Choir exists in two colleges and college Sunday Schools in three. The Students Christian Union in affiliation with the Student Christian Association of India, Burma, and Ceylon, functions actively in eleven of the Protestant Colleges. The purpose of the Union is to "bring the students to a deeper knowledge of the love of Jesus through the study of the Holy Scriptures and through service for others." The Union meets regularly once a week. At St. John's College, the Union conducts a Sunday School for non-Christian boys, and street preaching on Sundays. Student Camps are arranged once a year by the Y. M. C. A., to which delegates from these Unions are sent. Sometimes inter-religious camps are held.

The Student Christian Association has during the last two years branched out into other channels of usefulness by conducting Daily Vacation Bible Schools. Teachers for these schools are drawn from the student body. A "Volunteer Students" pledge has been prepared by Mr. J. P. Cotelingham. It runs as follows:

Student Vacation Ministry

Volunteer Teacher Pledge

"Recognizing my inability to share with others, the light I have and accepting my responsibility for the uplift of my countrymen, I solemnly and prayerfully volunteer to organize a vacation school, this summer.

"If this is to do its best work, I know that I must regularly attend weekly training class, purchase some books, collect funds and persevere amidst discouragements but my love of God and Country constrains me to undertake this service.

"My plan is to conduct this school in ..... village from April to June and to enroll a group of .....
Name and College .....

As a result of this activity, in the summer of 1928, 145 schools with 737 students were taught by 122 volunteer teachers.

A similar extension of the work of the Student Christian Association has been introduced this year into Andhra Christian College. These are the only 2 of the 19 colleges which have entered into this practical field of service. It is to be hoped that other colleges will follow suit.

The College Brotherhood is an organization which seeks to promote social life in the college and to increase a spirit of service among its Christian and non-Christian students. It exists in only 2 colleges, Madras Christian and Noble. Its work consists of the reception of new students, hospital visitation, and running a Night School which is taught entirely by volunteer teachers who are members of the Brotherhood. Such an organization is a valuable asset to any college, not merely because of the service rendered but also since it reaches Christian and non-Christian students while the Student Christian Association is limited to Christians.

IV. *Athletic Organizations*

Physical education is not a requirement for graduation from the University through a mission college. However, mission colleges are paying great attention to this side of education. In 9 colleges there are well organized Athletic Associations with well-defined constitutions. In all other colleges, there are different athletic clubs for every game. The following games are played in every mission college: Tennis, Football (soccer), Badminton and Hockey. Cricket is played in 5 colleges, volley ball in 4, and baseball, the great American game, in 2. In the Andhra district there is an annual baseball tournament. Indoor baseball is played outdoors.

Intercollegiate matches in soccer football, tennis, and hockey are played by nearly all mission colleges. Intra-mural athletics are encouraged in many colleges, prominent among which are: Madras Christian, Noble, Andhra, Wesleyan, Findlay, Bishop Heber, and St. Joseph's Colleges. This form of athletics is to the non-varsity man what inter-collegiate athletics is for the varsity man. Hostels, classes, etc., serve as units around which such an intra-mural program is built.

Physical Training Proficiency Certificates are issued by Findlay College, which also maintains an athletic honor roll. It is, in these two respects, unique among the colleges.

Student participation seems to be more marked in the realm of athletics than in any other fields. At St. Joseph's College the president and superintendent of the Athletic Association are

members of the staff, and the rest of the officers are elected. St. Aloysius has a separate Director of Athletics but lacks student control. Students are strictly warned not to play against their college in any team nor join other clubs without the permission of the Principal. In Madras Christian College, a club for every game is organized, and it elects its own superintendent from the staff, and other officers from its own members. The secretary is treasurer also. The writer, as secretary of the tennis club in his student days in this college, learned many a lesson in administration that has stood him in good stead ever since. In the American College, the superintendent and secretary of the Association are elected from the staff and by the staff. But each club elects its own captain. The managing committee, consisting of the secretary and superintendent of the Association and the captains of the different clubs, prepare the budget and direct the activity of the Association. In Noble and Andhra Christian Colleges the superintendent of the Association is elected from among the staff members of the managing committee. The Women's Christian College employs a physical director to conduct physical drill and to direct team games.

Mission colleges do not make money through their games, as unfortunately is the case with many American colleges. Hygiene instruction, periodical medical examination, and careful coaching in games may be introduced into many of these colleges. These colleges then are rendering India a great service through their athletics, thus training her sons and daughters "to win the Waterloos" in their playgrounds.

The Boy Scouts and Girl Guides.

These organizations are found to be working effectively in three men's colleges and two women's colleges. The Loyola Boy Scouts at St. Zavier and the Boy Scouts at Findlay and Noble Colleges, are doing good work. So are the Girl Guides at Sarah Tucker and Women's Christian.

University Training Corps.

This is in operation in 5 colleges: St. Joseph's, Bishop Heber's, Loyola, Madras Christian and Wesleyan. Students found medically fit join the Corps and are trained in drills and musketry. They attend an annual camp, are exempt from cycle tax, and have the use of the Recreation room at Fort St. George. This training Corps forms parts of the India Defense Force.

V. *Publications*

One of the striking differences between the American colleges and the mission colleges in the Presidency is the scarcity of student publications in the latter. In only one of the colleges

is there a student publication and that is the humorous weekly published at Bishop Heber's College purely through student finance and initiation and called the "Walsh Punch." But in eight other colleges students assist in the editing of the college magazine. The Madras Christian College Magazine until recently was entirely a faculty affair. There is now student representation on the editorial board. At St. Joseph's College, both the manager and the editor are staff members, as at St. Zaviers. At. Findlay College, the magazine committee consists of the Principal, Vice-Principal, 2 joint editors and 3 more elected by the staff, while at Noble and Andhra Christian Colleges, the editors of the college magazines are students, while 3 staff representatives serve on the editorial board. It is very hard to determine for all cases whether it is best to have a student editor or a staff editor. Only a general principle can be laid down. If the aim of the magazine is to produce scholarly contributions to world literature, then it is better it is in the hands of the staff editor, as is the case with the Madras Christian College Magazine, but if the aim of the magazine is to get together student opinions, report college news and be in every way related to college life, it is best to have student editors, counseled by the staff.

VI. *Miscellaneous*

A museum is conducted at St. Joseph's college, a college diary of interesting events, written by the students, is maintained at Bishop Heber's College, and a Radio club has been organized at Madras Christian College.

CHAPTER VI

THE RESIDENTIAL CHARACTER OF MISSIONARY COLLEGES

Hostels

In order to make religious education and character building thoroughly efficient, mission colleges must become residential as far as possible. Since Madras University, until recently, was largely an examining body, granting degrees and affiliating colleges, an ordinary college in the Presidency has become hardly more than a group of lecture rooms and laboratories which a student attended for 4 or 5 hours daily. The rest of the time he lived where he pleased and did as he chose. There was hardly any correlation between his college life and home life. Furthermore, the rigid barrier of caste divided the life of the student body outside the college into water tight compartments, and made a common social life difficult of attainment.

The Government of India became aware of the dangers of such an education, and even as early as 1882, the Educational Commission strongly recommended the institution of hostels and boarding schools.

The Universities Commission of 1902 and the Resolution of 1913 stressed the necessity of making the colleges residential through college hostels. Ever since, the Government has been fostering and encouraging this development by financial assistance. There is another very important reason why the Government should do so. Since it adheres to the policy of strict religious neutrality, it wants to offset the dangers of a non-religious system of education which is prevalent, not only in Government colleges but also in non-missionary colleges. Hence it welcomes the introduction of voluntary religious hostels.

Missionary educators were the first to perceive the value of a residential college. The Rev. Dr. W. Miller, while Principal of the Madras Christian College, erected at his own expense "the Students Home" in 1884 and maintained it as a hostel for students until 1902, when it was acquired by the college, aided by a grant from Government. Ever since that time, hostels have sprung up in connection with every mission college. Madras and Andhra Universities in the Presidency have recently attempted to make the colleges residential. There is now a requirement (University Laws, Chapter XIX) in force, which demands that "students who do not live with their parents or duly recognized guardians, should reside in the hostels maintained by the college or approved by it. In every college, students not living in hostels are to be assigned to some member of the staff for tutorial help and disciplinary supervision." Hence year by year, the number of hostels increases, and colleges become more and more residential. Healthy surroundings, comfortable rooms, medical supervision, regulated hours of work and sleep, and regular wholesome meals, are all conducive to the formation of orderly habits and systematic study and to the development of a healthy physical, moral, and intellectual life.

TABLE XXVIII

CATHOLIC COLLEGES AND THEIR HOSTELS

	Name	Total Number	Christians	Non-Christians*
1.	Loyola	2	1	1
2.	St. Joseph's	6	1	5
3.	St. Aloysius	4	2	2
4.	St. Zavier	4	1	3
5.	St. Agnes	1	1	Small cottages
6.	Holy Cross	1	1	..
	Total	18	7	11

* Non-Catholic students are admitted into some of the hostels.

PROTESTANT COLLEGES AND THEIR HOSTELS

	Name	Total No.	For Christians	For Non-Christians	Primarily for Both
1.	Madras Christian	6	1	4	1
2.	American	2	1	1	..
3.	Findlay	1	..	..	1
4.	Bishop Heber's	3	1	2	..
5.	Women's Christian	1	1	..	..
6.	Malabar Christian	2	1	1	..
7.	Wesleyan	1	..	..	1
8.	St. John's	4	..	..	4
9.	Voorhees	2	1	1	..
10.	Sarah Tucker	1	1	..	..
11.	St. Christopher's	1	1	..	..
12.	Andhra Christian	2	1	1	..
13.	Noble	3	2	1	..
	Total	29	11	11	7
	Grand Total	37	18	22	7

N. B.—The division of the hostels into Christian, non-Christian, and Both, is based on their primary purpose. Due to the growth of the student body, some of the non-Christian hostels admit Christian students also.

TABLE XXIX

THE PROPORTION OF STUDENT BODY IN HOSTELS (MARCH 1925)

	Name	Total No. of Students	Residents in Hostels	The Residential Percentage
	Catholic			
1.	Loyola*	....	....	....
2.	St. Joseph's	1,021	176	17
3.	St. Aloysius	380	118	31
4.	St. Zavier	96	96	100
5.	St. Agnes	63	39	57
6.	Holy Cross	11	4	36
7.	St. Joseph's Training Section	51	..	..
	Total	1,622	433	27
	Protestant			
8.	Madras Christian	789	204	26
9.	American	381	264	69
10.	Findlay	132	39	30
11.	Bishop Hebers	491	277	56
12.	Women's Christian	123	109	89
13.	Malabar Christian	90	44	41
14.	Wesleyan	121	31	26
15.	St. John's	59	25	42
16.	Voorhees	120	7	6
17.	Sarah Tucker	17	10	59
18.	St. Christopher	16	15	94
19.	Lutheran	267	29	11
20.	Noble	277	69	25
	Total	2,883	1,123	39
	Grand Total	4,505	1,556	33

* Established later.

We find that only a very small proportion of students (one-third) reside in hostels. There is not sufficient data to say how many of those who live at home are in Christian homes, or how many live in approved hostels. That this situation has been becoming better year by year is shown by a consideration of the mission colleges affiliated to Andhra University.

HOSTEL RETURNS FOR 1926-27 IN THE ANDHRA UNIVERSITY

	Noble College	Andhra Christian
Total number of students	354	442
Number living in College Hostels	67	81
Number living with relatives or guardians	244	199
Number living in approved hostels	41	138
Number in approved lodgings	1	20
Number not in any of these	1	4

This table shows very clearly that the number of those who do not live with parents or guardians, or in college hostels, or in approved hostels or lodgings is extremely small. Naturally, the number living with parents or guardians is large, about 66% at Noble College and 45% at Andhra Christian.

The mere establishment of a hostel does not necessarily imply a gain for religious education. A hostel may cease to be anything more than an institution providing healthy and commodious residential quarters for students. Unless there be careful and thorough supervision through a resident superintendent, all the results accruing from a herding together of young men and of young women will not be beneficial, either to the college cr to the students. The missionary educators in the Presidency are aware of this, and in all cases the hostels are in charge of wardens or superintendents, who, almost always, are resident in or live near the hostels. St. Joseph's College provides a chaplain for its hostels in addition to the wardens. St. Aloysius College has a separate Director of Hostels. In Madras Christian College a professor is appointed as the superintendent of a hostel, under whom there is a manager who looks after the details of the administration of the hostel. In the 3 Women's Colleges the staffs are mostly resident, and their ideals of fellowship and service are inspiration for the whole life of the colleges.

An important arrangement which makes the superintendent or the warden most useful to the hostel, is to allow him to give all his time to hostel management and to the development of the characters of the residents. A professor burdened with the preparation and delivery of four or five lectures a day can hardly have time and leisure to devote to hostel affairs. In Noble College, during the time the writer was teaching there, the wardens of the Hindu and Christian hostels had a program of over 20 hours of college work. It can be hardly expected of such men that they make their best possible contribution to the student life of the hostel, which requires social contacts with the

students, discussion of their problems, direction of their activities, counsel, and guidance. All this takes time and energy. Wardens of hostels, if they are to be effective in their work, should have less college teaching than a professor who has no such demands on his time.

Perhaps nothing in hostel life is of greater value and importance than the training which the students get in self-government. In every one of the mission hostels, provision is made for a certain amount of self government. Sarah Tucker College has recently allowed the students to manage their own hostel, and has dispensed with the services of the matron since 1927. In the hostels of Noble College a "prefect" is elected by the student body, and the internal economy and discipline of the hostel is largely left in the hands of the prefect and his committee. He is the regular channel for communication between the warden and students. At Findlay College, "monitors" are appointed by the warden ,and these assist the sub-warden in maintaining the discipline of the hostel. The best system of self-government in a hostel is to be found in the American College, Madura. There the college hostels are organized as schools of experience in self-government. A student managing committee consisting of two members from each community represented in the hostel, look after the dining arrangements of the hostel, and determine the monthly charges for board. A hostel cabinet is formed to aid the warden in the efficient management of all hostel affairs. It acts as a clearing house for all suggestions and complaints from the residents, serves as a court of inquiry in all cases of minor offense, and as a court of reference for all cases referred to it by the warden. This cabinet of student leaders is relied upon by the management to increase healthy public sentiment, a spirit of loyalty to the institution, and a vigorous *esprit de corps*. It consists of the warden and the assistant warden ex-officio, and 5 students elected from the B. A. classes and 2 appointed by the warden from those classes. This cabinet draws up by-laws for its own procedure. Thus a valuable training in self-government is afforded in the hostels of this American college. Its example may well be followed by others.

The hostel offers unrivalled opportunities to the missionary for personal intercourse with the students and for intimate fellowship in guiding the religious experience of the residents. Bible-reading with the individuals, frank discussions of religious problems, evening prayers, socially shared common experience, and above all, witnessing by example and life—all these are made possible to such a degree in the hostel as nowhere else. In this connection, it must be pointed out that it is better to have hostels in which both Christian and non-Christian students live together.

The writer has lived in his student days at Madras Christian College in both types of hostels. It has been his experience that it was decidedly profitable to him to spend a year in a hostel where non-Christian as well as Christian students lived. The influence of Christian students on non-Christians is felt here more than in the class room. Communalism is already a detriment to India's progress. Living with non-Christians helps to widen the outlook of the Christian student and to create an appreciation for the problems that his fellowmen face, and in turn enables him to make his Christian contribution to their common life. In this way there is a free give and take. This kind of mixed hostel has already appeared in the Presidency. There are 7 of this type attached to Protestant colleges. The problem of dining arrangements for the different sects which will not eat the same kind of food, nor together, can be reasonably solved by the creation of different messes. Such attempts have already been made at the Wesley College Hostel and the hostels of St. John's College. If such a hostel did nothing at all but break down prejudices, it would have made a valuable contribution to the life of the Indian student.

Sometimes the value of a mission hostel is exaggerated. The part of the student's life which he lives in the college as distinct from the hostel absorbs too large a portion of his time and thought. He comes to the college at 10 a. m. and leaves at 1 p. m. He spends one hour at the hostel for the mid-day meal and is back again at the college from 2 to 4 or 5 p. m. Then in the evening the playground takes from 1 to 2 hours. The various societies of the college and the extra-curricular activities make a constant demand upon his time. Hence the time he is at the hostel is spent in eating his meals, studying two hours or so in the evening, and as many in the morning, and resting a few hours when he is tired. This has been the writer's experience as a hostel resident, and also his observation while a professor. Whether or not this is true of the life of every resident in a hostel, it nevertheless raises a question as to the usefulness of a hostel which functions so little in student life. If a hostel is to make a definite Christian contribution, it must become a vital unit of the college, and not be a mere adjunct. When it does become vital, the value of a residential institution for the religious educational program of the college will be felt. But not until then. And it can become a vital unit if the hostel will loom larger in collegiate life, if "hostel-consciousness" be aroused through inter-hostel activities, if the hostel as a unit be represented on the student-government of the college, and above all, if it fulfills a felt need of the student by providing him a friend, philosopher, and guide in the warden, and by creating a hostel environment, material and social, in which his character may find its fullest development.

CHAPTER VII

CONCLUSIONS

1. FINDINGS

1. *Historical Devolopment and Missionary Contribution*

While tracing the growth and historical development of collegiate education in the Presidency, we found that in India, as elsewhere, the pioneers of education were the missionaries and that it was the example of missionary schools that finally forced the East India Company and the nationals to realize the importance of education for the progress of the land. Step by step, we noticed also the great missionary contributions: in the starting of the Anglo-Vernacular schools which finally inaugurated English education in India, and in the receiving of grant, which made the Government realize its duty to help private effort and which finally resulted in the formulation of the famous grant-in-aid system. In each one of the first four great epoch-making educational documents: Macaulay's Minute, the Educational Despatch of 1854, the Educational Commission Report of 1882, and the Universities Commission Report of 1904, we have seen, by careful documentary evidence and corroboration, unmistakable missionary contribution. Duff's example and the success of English schools led Macaulay to decide in favor of English, and Duff's ideas and even phrases dot every page of the Despatch of 1854, which repudiated the "filtration theory," encouraged private effort, and declared religious neutrality. Missionary presentation of the wrongs of aided education caused the institution of the Educational Commission of 1882. Missionary representation in the personnel of the Commission and in the task of drawing the report made it a success. Once again the Universities Commission of 1902 arose out of missionary agitation, and the missionary witness before the Commission helped it greatly in its deliberations.

In tracing the history of collegiate education since 1900, we found that once education and its policy became settled, missionaries devoted themselves to provide facilities for higher education for men, and more notably for women, and were only incidentally concerned with the abuses in educational policy from time to time. Through the energetic and watchful activity of the reorganized Missionary Educational Council, not merely was the Government prevented time and again from holding in abeyance the operation of the Educational Despatch of 1854, but the cause of aided education itself was strengthened. Through the work of missionary educators, most notable of whom was Dr. William Miller, missionary collegiate education forced the Gov-

ernment to imitate it by making the colleges residential through hostels, by helping deserving students through collegiate and district scholarships, and by encouraging extra-curricular activities. Through missionary education therefore, the national system of Indian education was saved from becoming extremely centralized, officialized, and stereotyped; and in it a place was made for private educational effort, initiative and experiment.

2. *Missionary Contribution in the Number of Colleges and in the Education of Students*

We saw that missions in South India, supported well over one-half of all the men's Arts colleges in the Presidency until 1907, and that in the last twenty years their contribution has been one-third of the entire number of colleges for men, reduction in the recent years being necessary because of financial stringency and the desire not to sacrifice quality for quantity. From the point of view of educating men students, mission Arts colleges always taught more students than any other single agency, and always over one-third of the entire college student strength. This brings out not merely the extent of missionary contribution in this respect but also the decided popularity of mission colleges. When we turn to higher education for women, missionary contribution is much more. Before 1917, none but missions (not even the Government) had Arts colleges for women in the Presidency. At the present time, the Government is co-operating in the establishment of one institution, all the others (four) being missionary. These mission Arts colleges naturally are teaching more women students than the one Government college.

3. *Missionary Contribution to the Indian Christian Community*

The percentage of Indian Christians in colleges is .64 of 1%, which is better than .41 of 1% which is the percentage of the entire student population now in college. While comparing the Indian Christian community with the Brahmin, we found that while the latter are only one-tenth more numerous than the former, they send 5½ times as many students to college as do the Indian Christians! However, since many of the Christians come from the "Depressed Classes," a comparison of the Christian community with them would bring out what missions accomplished. Out of every thousand male scholars in the Presidency, the Indian Christians contribute 8 to Arts colleges and 29 to the Professional, and the Depressed Classes send none to Arts colleges and only 5 to the Professional. Once again we found that the missionary contribution to the higher education of

Indian Christian girls was marked. While Indian Christian women are 1/10th less numerous than Brahmin women, they send 4 times as many girls to college as the Brahmins do!

We found the order of professions preferred by Indian Christian college students to be thus: (1) Medicine, (2) Education, (3) Engineering, (4) Law, (5) Agriculture, (6) Veterinary Science, (7) Commerce. We also found that after the Intermediate more students go to Arts colleges than to Professional colleges. Such a situation ought to be remedied. Mere literary education cannot help the Indian Christian community —especially in these days of unemployment in India. The need for missions to establish at least one Teachers college for men, as they have already one for women, is very great. Already the Indian Christian community supplies the largest number of women teachers. The Indian Christian men must make a similar contribution. There should be also at least one Theological college, or Seminary of the collegiate grade. If finances permit the Union Women's Medical School at Vellore may be raised to the rank of a college. As for other professional training, it would pay missions to institute a well-organized system of scholarships that will enable deserving Indian Christian students to pursue professional courses in non-mission colleges—particularly in agricultural institutions.

4. *Mission Colleges in the Light of Past History*

On the basis of the historical sketch of the growth and development of mission colleges, we found that about the beginning of the twentieth century, after the Universities Commission Report of 1904, the number of missionary colleges was reduced, since not all colleges measured up to the standard. Missions must aim at quality of institutions rather than at quantity of colleges. We also found that inter-denominational colleges were stronger in staff and student strength. The present tendency is to have fewer missionary colleges but stronger ones, and these strengthened through inter-denominational co-operation. Our outline and forecast, as proposed by the Principal of Madras Christian College and substantiated by our enquiry, was given in Part II.

5. *The Marks of a Mission College*

The individualistic conception of education in the mission field must give place to the socialized conception. Missionary education should aim not merely at the impartation of certain doctrines and truth, but also at the transformation of the whole life. The one great distinguishing characteristic of a mission college ought to be its Christian spirit exemplified in every activity of

the college. Hence its religious educational program should be carefully studied in the light of modern psychology and philosophy of education. A Christian faculty, a student body in which the Christian community is a felt force, a college chaplain, religious instruction, religious worship, well-regulated extra-curricular activities, a college church, student religious activities with varied provision for "laboratory" work in the community, and well-directed hostels—these form the necessary minimum in a mission college, if its work is to be effective.

6. *The Faculty*

We found the faculty of mission colleges to be only one-half Christian judging by affiliation with a church, and that in the Departments of Vernacular Languages, Mathematics, Physics and Chemistry, very few Christian teachers were to be found. This situation should be remedied. Since only one-fourth of the faculty is foreign, any reduction in the foreign personnel will interfere with the international exchange of thought, practices, and contacts. We also found that one-third of the faculty possessed no academic degree higher than that sought after by their students, and that there were very few trained teachers, even among the missionaries. Missionary educators need professional training before they are sent out, as much as the medical and the evangelistic do. We found also the need of a staff council and a smaller college council in many colleges. With a heavy teaching load of nearly 20 hours in some colleges, with poor pay, with lack of opportunities to take summer work and relative absence of facilities to gain new points of view, the faculty is terribly handicapped. Whatever devotion, loyalty, and fervor, the Christian professors of the colleges may bring to their institutions, they cannot make their fullest contribution because of over-work, under-pay, lack of opportunities for improvement, and a host of personal worries.

7. *The Student Body*

We found that in the larger colleges, the ratio between the faculty and student body was nearly 1 to 20. The ideal of a smaller college ought not to be sacrificed. When the size of the student body increases the employment of more teachers becomes necessary. Only about one-fifth of the entire student body is Christian. A Christian student community so small in number cannot be expected to exert much Christian influence in the college. More financial aid to Christian students will increase their number. A better proportion of Christian and non-Christian element in the student body would be very conducive to a stronger Christian atmosphere in a college, and is therefore de-

sirable even though it should necessitate a reduction in the number of non-Christian students. The students carry a heavy program of courses which averages about 22 hours a week, and they cannot be expected to be benefited by it. Sixteen to eighteen hours is the proper limit. As the need for more Christian students trained in science is very great, more science courses in college would remedy the situation.

8. *Religious Instruction and Worship*

Catholic colleges limit Biblical instruction to their Catholic students. Hence, these institutions are very popular among non-Christians. While all the Protestant colleges teach the Bible to Christian and non-Christian students, only 1 out of the 13 colleges has a "conscience clause," which permits conscientious objectors to abstain from attendance during hours of religious instruction or worship. While the incorporation of a "conscience clause" into the grant-in-aid code would nullify the educational policy of religious neutrality pursued by the State, it is contended that mission colleges should exempt those who have conscientious objections to their religious instruction. Coercion in religion, especially among students of college grade, produces bad concomitants, arouses opposite mind-sets, creates unreadiness for any useful learning, encourages bad transfer of training and thus defeats the main purpose for which religious instruction is given. Christian education is not harmed by the acceptance of a "conscience clause." Voluntariness on the part of those who hear the Christian message is absolutely necessary, if the message is to find a hearty response.

Division of students into Christian and non-Christian groups is more helpful for religious instruction than a mingling of the two. This division is made in 4 mission colleges. Sometimes a further separation of non-Christians, into Hindus and Mohamedans will prove useful wherever the number of Mohamedan students warrants the opening of another class. Where dangers of communalism arising out of such an arrangement are very great, then the division should be on the basis of those who have and those who have not been previously instructed in the Bible; this is done in the Women's Christian College.

The curriculum of religious instruction in mission colleges is book centered. To be effective, it must be student centered and must be related to his experience. In a country like India, religion controls life. Every little act of the Hindu must have a religious sanction before it is performed. Since there is such a permeation of Hinduism into the life of a Hindu, Hinduism today is alive. If Christian instruction and education are to be effective, an entirely book centered teaching can have little value in the transformation of non-Christian Indian life. In a mission

land like India, the need for imparting Christian truths in their relation to the teachings and ideals of non-Christian students is absolutely necessary. Hence religious instruction to be effective must be concerned with the problems of the student and must treat them in the light of non-Christian and Christian religions. Any comparative study of religious thought would be profitable for religious education, only in so far as it is related to life, experience, and the problems of students. Otherwise, such a study, however comparative and efficient it may be, will also in its turn become book-centered, and not student-centered. Hence a good curriculum of religious education would include a consideration of explicit and implicit problems of the students as well as some means for the extension of their experience. For such a curriculum the group discussion method is to be preferred to the old method of lectures. Projects should have a large place in the program. From time to time, objective measurements which would test the formation of good habits and ideals could be made. Religious impartiality, and not neutrality, would best characterize religious instruction. The need for the use of indigenous religious material and for courses in comparative religious thought as related to the experience of the student, is very great. Such an approach will yield better results, as has been demonstrated already in one college. Only a trained Christian teacher with sympathy and understanding can handle the Bible Class well. Not everyone, not even every Christian can teach religion, and it is perhaps harder to teach religion than arithmetic. Mission colleges should choose from among their staff fit persons to give religious instruction. Religious worship should have a central place in college activities. It is not the case in many mission colleges today. To be effective, worship must grow out of felt needs and must be a co-operative enterprise, in which worshippers take an active part. In some colleges, religious worship and student assemblies are not differentiated. Such differentiation is absolutely necessary. Separate rooms for these could advantageously be used. A room for religious worship, adequately furnished, facilitates group worship.

9. *Extra-Curricular Activities*

The aim of the organization of extra-curricular activities in a college is that they be conducive to the academic, social, and religious development of the student body. Their main purpose is to give the students a practical training in democratic living. Very few colleges have any governing organizations for the student body. If mission colleges are to train men for democracy, then a large share in the management of affairs that concern them, must be given them. The example of American colleges could be followed—but following this example must not cause

the Indian colleges to suffer from over-organization. The number of clubs, etc., is best regulated by student needs. The extra-curricular activities in a college function well when they are organized into a program, and are under the management of a faculty Director, definitely fitted for this task, who would guide these activities, guard against over-organization, check up on the necessary amount of such activity for every student through a "point system," and make these activities, real "expressional activities." Such a proceduce is a dire need in many mission colleges.

10. *Residential Colleges—Hostels*

A correlation between college and home life is necessary for religious education. Hence, only those mission colleges which are largely residential can do effective religious educational work. In our analysis, we found only 5 colleges which were 60% residential, and they were all small colleges. The residential percentage ranges from 100 to 0. On the whole, only about one-third of the students live in college hostels. More facilities for hostel accommodation may be offered. As far as possible, it is best that hostels are not run on sectarian basis. The influence of the Christian community on the non-Christian and vice versa, is lost in sectarian hostels. There are in the Presidency only 7 non-sectarian mission hostels, and their number could be increased. Only those hostels which have a well-qualified superintendent, resident if possible, but in any case, living in or near the hostel, can be expected to be efficient. Today, hostel wardens are carrying heavy teaching loads, and hence cannot make their best contribution to hostel life. Hostel wardens can discharge their duties well only when they carry fewer hours of teaching than they otherwise would do. Training in self-government could be provided in every hostel. It was noted that today mission hostels were offering such training—especially the American College, Madura. Unrivalled opportunities for religious work among the students in a hostel do exist, and missionaries for this special work could be allotted. In every possible way, a college hostel must become a unit of the college to which it belongs, and not remain a mere adjunct. Only as a part of the college will the hostel system be a success and a valuable help to the religious educational program of the mission institution.

B. *Retrospect and Prospect*

The mission school in its early days situated as it was in a hostile environment, was primarily evangelistic in aim. Colleges such as Madras Christian, Noble, Wesleyan, Findlay, and others witnessed many a stormy scene because of the conversion of

some of their students to the Christian faith. Often they had to be closed because of opposition. The writer is a grandson of one of the first converts of Noble College, Masulipatam.

As time went on, due to the revival of non-Christian religious systems, also to the newly awakened consciousness which was opposed to the introduction of a foreign faith through Western agency and to the bitterness of caste opposition, conversions ceased. At once the usefulness of missionary education was questioned and criticized; but it stood the test and came out unscathed, and on a permanent basis.

Nowadays, the lack of conversions through mission colleges does not worry the missionary educator, since the aim of the mission college is not solely evangelistic. A mission college must impart Christian education; otherwise it has no right to exist, or at least to demand financial support from the mission body. It must serve to educate and train students in Christian ideals. The individualistic conception of education has given place to the socialized conception of the same in recent years and missionary education has increasingly become an agency for social evolution. That the mission school does educate and train Christian leaders and that it does leaven the educated Hindu thought with Christian ideals, cannot be denied. It has produced a small, select body of educated converts who have done valuable work for the Church; it has spread among the educated classes a knowledge of the Bible and a profound respect for human life and character, and it has created a spirit of friendliness on the part of large numbers of Hindus and Mohamedans towards their Christian professors. Said Dr. William Skinner, the former Principal of Madras Christian College, in addressing the college graduates:

> "India is passing through the confusion and conflict inseparable from the coming together of communities with widely different ideals and traditions, and it is generally held that time will only aggravate this confusion and conflict. But the Christian College, by bringing about a closer contact between the deepest life of the East and the West, has demonstrated that there is no impassable gulf separating Asiatics and Europeans. It is the fashion nowadays to speak of Madras, as the one Province in all India where there is little of antipathy between Englishmen and Indians. May not one of the results of this be the spirit of harmony and brotherliness which has steadily spread over the whole of South India from within the walls of the Christian College."

No impartial observer of missionary education in the Presidency would doubt these statements. It can be further pointed out that in the two spheres of education—namely that of female education, and the education of outcastes, the Christian Church

has been the pioneer, and has done a work that has laid India under a great debt of gratitude.[93] Our statistical analysis in the foregoing pages supports this contention with valid proofs.

In the recent days it has been contended by some leading Christians in India that mission colleges should exist more for the training of Indian Christian leaders than for reaching non-Christians. No less a person than Bishop Henry Whitehead, formerly of Madras, suggests that missions maintain only such schools and colleges as are absolutely needed for the education of Christians.[94] The noted Indian Christian leader, Dr. John Mathai goes even further than the Bishop in doubting whether missions do, after all, leaven the non-Christian community with Christian ideals. His contention is that Western literature, imbued with Christian ideals, has been more responsible than the mission college for the Christian outlook of non-Christian leaders in India. He writes, "If we find during the past 50 years in India among the educated classes, a growing appreciation of Christian standards of conduct and a desire to provide, however unconsciously, a Christian basis for social and political institutions, *it is mainly due to the eager and widespread study of English literature which embodies Christian ideals rather than to the characteristic work done in Mission colleges.*"[95] Even granting such a contention to be true, one faces the unwelcome fact that if mission colleges admit students only from the Christian community, not only will they be losing the educational leadership in the country, but a college which keeps Christian students from contact with their non-Christian countrymen, even in higher stages of study, will only be providing a hot-house kind of education. It is not denied that the Christian atmosphere of a mission college is largely determined by its Christian staff and student body, but any limitation of the college to Christians or largely to them, will be detrimental to the valid contributions that missionary education can otherwise make to all India.

Writes Dr. Paul Monroe, "A missionary education that does not make provision for the training of future political and social leaders, will eventually find itself situated in a society of modern structure, with governors hostile to the education which neglected this essential feature."[96] That the neglect of this essential of missionary education has not been complete is proved by what colleges like Madras Christian, St. Joseph's, Noble, and others

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[93] See Whitehead, Henry. *"Indian Problems,"* Chap. XXII.

[94] See Whitehead, Henry. "Educational Work of Indian Missions," *International Review of Missions,* Vol. 5, 1916, p. 557.

[95] *The International Review of Missions,* Vol. 6, 1917, p. 309. Italics ours.

[96] Monroe, Paul. "Education and National Policy," *International Review of Missions,* Vol. 10, 1921, p. 327.

have done. To quote one example: the graduates of Madras Christian College are in important positions in Government service. When, in December, 1926, a new ministry was formed, everyone of the three ministers proved to be an "old boy" of the college. On the Governor's executive council there sits today a fourth "old boy," while in the legislative council, thirty out of the hundred Indian seats are filled by the alumni of this college. The more such leaders are produced from mission colleges, the greater will be the effect of mission institutions on the life of the people of the land; and besides this, the greater will be the respect and love which these Christian institutions will command in a non-Christian land.

Moreover in order to be effective permanently, missionary education must so affect the principles and organizations of the cultural life of non-Christian India that the ideals aimed at by the missions may become incorporated into these principles and organizations. This can be done in two ways: one, by modifying the character of State education, and the other, by forcing the State to imitate the higher type of education offered by missions through their educational experiments. The best way to do this is by contributing directly to the State system wherever possible through the training of teachers.[97]

But it must be admitted that as far as missionary collegiate education in the Madras Presidency is concerned there has been little contribution in this direction. Bound by poverty to the government grant, mission colleges have scarcely had an educational policy of their own. If they had had, they would have long ago attempted to reach the cultural life of non-Christian India. They would have published textbooks on local history and similar subjects, they would have developed the teaching of vernaculars as well as of English, and would have tried, like the Hardwar Gurukula, or Tagore's Shantnikatan, to produce a curriculum calculated to guide and direct their pupils in their ambition to be and to do their very best for India. Starved in men and money, in spite frequently of the will to serve, missionary education has not yet done all it could or should do for India.

A veteran British educator in India, Arthur Mayhew, believes that missionary education, because of its alliance with the State, has lost something valuable and that it has helped to make collegiate education vocational in the sense that an education is a passport to Government service. He blames missionary education for lacking in power to put ideals into action, for neglecting to study Indian culture and religion, and for promulgating ideals not usually associated with Oriental life.[98]

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[97] *Ibid.*, p. 321 ff.

[98] Mayhew, Arthur. *The Education of India*, pp. 49–57, pp. 213–217.

This criticism is well merited. Any education that does not attempt to touch the caste system of India cannot have its ideals transformed into the life of the nation. Any educational system that neglects to consider the cultural heritage of India's people is but skin-deep. That too much attention has been given to English in mission colleges at the cost of other subjects cannot be doubted. That the importance of women in the household has not been taken sufficiently into consideration in the curriculum for female education is to be regretted. While Indian Christian women teachers have gone out of the five women's mission colleges, there is no Protestant teacher training institution for men in the whole Presidency. Under such circumstances, missions cannot make their full contribution to the educational upbuilding of India. These short-comings rectified, educational missions can make a valid contribution to the Presidency.

The alliance with the State made by receiving its grant, by allowing the institution to be inspected, and by measuring up to the standards required, is not an evil in itself. In spite of the disadvantages above mentioned, the advantages are great. And what is more important, since mission colleges are an integral part of the national system, and since mission educators are represented among the "Authorities" of all the Universities, these mistakes can be rectified by missionary initiative. It is likely that some mission colleges would do better, if freed from State control. It is more certain that quite a few mission colleges would degenerate. What has made mission colleges stronger than mission theological seminaries is the fact that they are under Government control, which implies the maintenance of certain standards. And after all, mission colleges are in India and for India. Naturally, they must form an integral part of the national system which prevails in the land, supplementing it where it falls short and benefiting by it through inspection and financial aid. And they must, above all, bear the distinct mark of a Christian college by imparting an all-round education, Christian through and through.

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